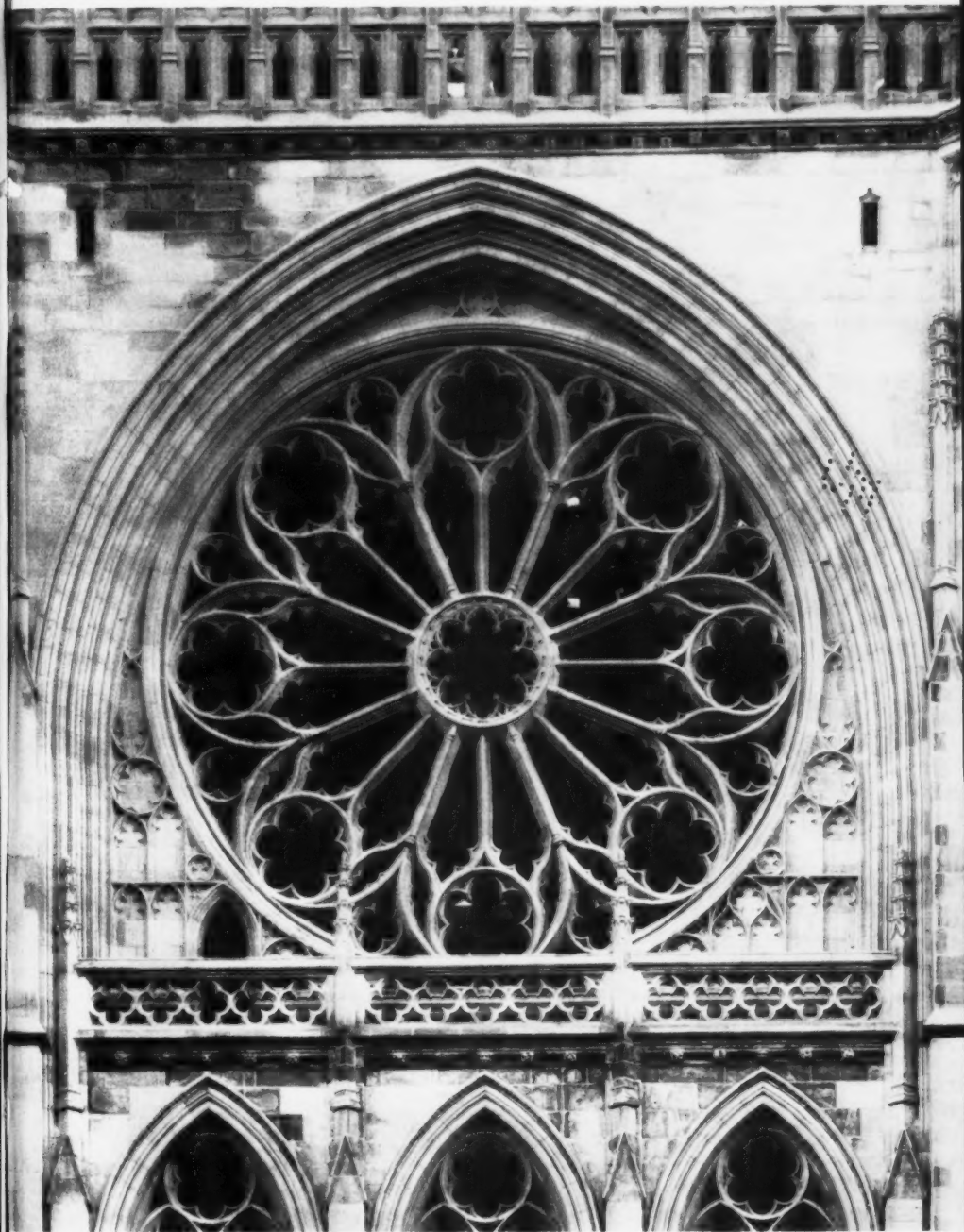
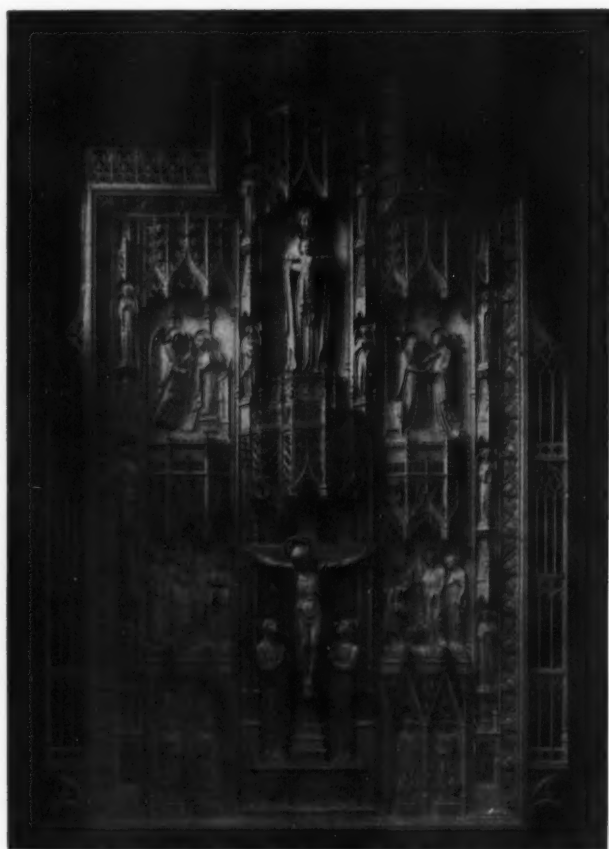


The Cathedral Age



ROSE WINDOW IN NORTH TRANSEPT OF WASHINGTON CATHEDRAL

E A S T E R ~ ~ 1932



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IN WASHINGTON CATHEDRAL



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The Cathedral Age

VOLUME VII

Easter, 1932

NUMBER 1

EDWIN NEWELL LEWIS, EDITOR

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TABLE OF CONTENTS

(FOR NOTE ON THE COVER OF THIS MAGAZINE SEE PAGE 10.)

FRONTISPICE—VIEW OF THE WASHINGTON MONUMENT FROM MOUNT SAINT ALBAN	4
A NATIONAL CALL TO WORSHIP	5
NOTABLE SERVICES IN HONOR OF GEORGE WASHINGTON BICENTENNIAL	11
GEORGE WASHINGTON—SOME ASPECTS OF HIS LIFE AS A CHRISTIAN AND CHURCHMAN By Canon Edward S. Dunlap	12
WASHINGTON'S NAME CITY By Elisabeth Ellicott Poe	19
TRONDHEIM CATHEDRAL OF NORWAY By W. Douglas Caroe, F.S.A.	23
SOME ASSOCIATIONS WITH GEORGE WASHINGTON ON THE HILLSIDE OF WASHINGTON CATHEDRAL	29
A PRAYER FOR THE UNEMPLOYED AND NEEDY	34
ST. MARK'S PRO-CATHEDRAL—A BEAUTIFUL CHURCH ON THE PLAINS OF NEBRASKA By the Very Reverend Francis Robert Lee	35
THE HONORABLE ALANSON B. HOUGHTON ELECTED TO CATHEDRAL CHAPTER	38
ST. PETER'S IN ROME By James Waldo Fawcett	39
CANON FLETCHER CELEBRATES FIFTIETH ANNIVERSARY OF HIS ORDINATION	43
CATHEDRAL MAP HONORS WASHINGTON	45
THE CATHEDRAL AND THE CHALLENGE OF 1932	47
TWOFOLD IMMEDIATE NEED AT WASHINGTON CATHEDRAL	51
COLLEGE OF PREACHERS SECTION Edited by the Warden	52
MODEL OF NEW YORK CATHEDRAL ON EXHIBITION	60
A GIRLS' SCHOOL IN THE SHADOW OF A GROWING CATHEDRAL By Mabel B. Turner, Principal of the National Cathedral School	61
ENTHUSIASTIC MEETING IN NEW YORK	65
WITH WASHINGTON CATHEDRAL PILGRIMS FROM FAR AND NEAR	66
CATHEDRAL ECHOES FROM MANY LANDS	70
PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL	72

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VII VIEW OF THE WASHINGTON MONUMENT FROM THE LAWN OF THE BISHOP'S GARDEN

From the high elevation of Mount Saint Alban, four hundred feet above the city of Washington, with the Potomac River and the hills of Maryland and Virginia in the distance, there are many wonderful prospects. From the Peace Cross itself is perhaps the most dramatic view, widespreading like a panorama: the whole city spread out in a radiant light, the Capitol and the Monument as outstanding features. But there is a quiet vista from the lawn of the Bishop's Garden with dense masses of woodland veiling the activities and buildings of the growing city and where, in the dignified beauty of this framing of the original forest, the noble shaft of Washington Monument alone is visible. It is a view to be remembered and cherished during many hours throughout the day and throughout the year. With all the varying lights and shadows upon this simple shaft the passing emotions of the seasons seemingly do affect it and it shares what it does receive against its background of distant hills. As one stands on Mount Saint Alban and becomes absorbed in this symbol of a great man and the nation he helped to create, it stimulates all the more that deep desire to complete the building of the symbol on this hill of what is Divine, that Witness to the divine purposes that should flow as life-blood through the veins of this same nation.

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The Cathedral Age

Easter, 1932



A National Call to Worship

FRIENDS of Washington Cathedral throughout the country will rejoice in the announcement recently made that beginning with Ascension Day, May 5th, and in honor of the George Washington Bicentennial, public worship will be held in the great Choir and Sanctuary and the East Aisle of the North Transept, now structurally complete. By a happy coincidence the services on Ascension Day this year will mark the twentieth anniversary of the opening of the Bethlehem Chapel in the crypt for divine worship in 1912.

The Bishop of Washington explains the significance of this forward step in the spiritual ministry of the Cathedral in the following letter which he has just sent to members of the National Committee and leaders of the National Women's Committee for Washington Cathedral:

"An event of signal importance

will take place in Washington on Ascension Day, May 5th, at 10 A. M., when the great Choir Sanctuary and East Aisle of the North Transept will be used for the beginning of regular worship. After more than thirty years of effort we are permitted to enter this portion of the great Cathedral in the Capital and I am confident it will mark a new day, not only in the life of this splendid building, but I sincerely hope and pray, in the life of the Church and Christian institutions in general. Interest in this event is nationwide and I advise you thus far in advance in the hope that it may be possible for you to be present.

"Certain portions of the Choir are still incomplete but I feel deeply the urgent importance of bringing it into service without further delay. I also feel that it should give a fresh impulse to the



MAJESTIC GOTHIC ARCHES IN THE CHOIR OF WASHINGTON CATHEDRAL

When the magnificent Choir and great Sanctuary of the Cathedral are opened for public services on Ascension Day, May 5th, pilgrims and worshipers will be able to view the full marvels of the Gothic architectural beauty and craftsmanship which Washington Cathedral represents. The photograph shows the north side of the arches, looking into portions of the Chapels of the Holy Spirit and Saint Mary.

efforts we are making to carry forward the work of construction, especially on the South Transept and Crossing, in order that these portions, together with the North Transept, may be rendered available in the near future.

"General Pershing and my colleagues in general feel as strongly as I do that the very criticalness of the present world situation makes the carrying forward of this great temple of faith in the Nation's Capital a matter of supreme importance. The strength-

JEWEL-LIKE WINDOW IN CHOIR OF CATHEDRAL SYMBOLIZES THE PARABLES

The beautiful window, which is shown in this photograph, depicts several of the parables, told by Our Lord Jesus Christ. The work of Lawrence Saint, director of the Stained Glass Department of Washington Cathedral, this window and six other masterfully done windows of jewel-like color are in the Choir bays and will be seen by the thousands who will be pilgrims and worshipers at Mount Saint Alban after the Choir and Sanctuary are opened for public worship on Ascension Day.



ening and stabilizing of Christian institutions, we believe, must have an important bearing in restoring to normal ways our social and economic life.

"I shall be very grateful to you for any effort you may put forth at this time in behalf of this important undertaking."

The service on Ascension Day morning at ten o'clock will be celebration of the Holy Communion with the Bishop of Washington delivering the sermon. At four o'clock there will be a festival service of Evensong for members of the National Cathedral Association and the public in general, with the Right Reverend William T. Manning, D.D., LL.D., Bishop of New York and Honorary Canon of Washington Cathedral, as the preacher. In between these two great services will come the Annual Meeting of the National Cathedral Association in Whitby Hall at two o'clock. Further details about the services and the meeting will be announced in the Church weeklies and the daily newspapers.

The Reverend G. Freeland Peter, D.D., Canon and Chancellor of the Cathedral, has been appointed General Chairman of the Ascension Day Committee, with Canon Raymond L. Wolven, the Chaplain to the Bishop of Washington, as General Secretary. Other members of the General Committee include Corcoran Thom, Treasurer of the Cathedral Chapter; the Honorable William R. Castle, Jr., Undersecretary of State; C. F. R. Ogilby, and Commander John W. Morse, the Proctor of the Cathedral. The Reverend William L. DeVries, Ph.D., D.D., Canon and Precentor of the Cathedral, is Chairman of the Committee on Services, with Canon Wolven

also a member of this Committee. The Committee on Invitations and Seating is under the chairmanship of Canon Anson Phelps Stokes, D.D., LL.D., and includes Undersecretary Castle, Coleman Jennings, Canon John W. Gummere, and the Editor of THE CATHEDRAL AGE. An Executive Committee, under the chairmanship of Canon Peter, is meeting weekly in the Cathedral Library on Monday afternoons to hear reports of progress on the various tasks which are involved in opening the Cathedral proper for worship on May 5th.

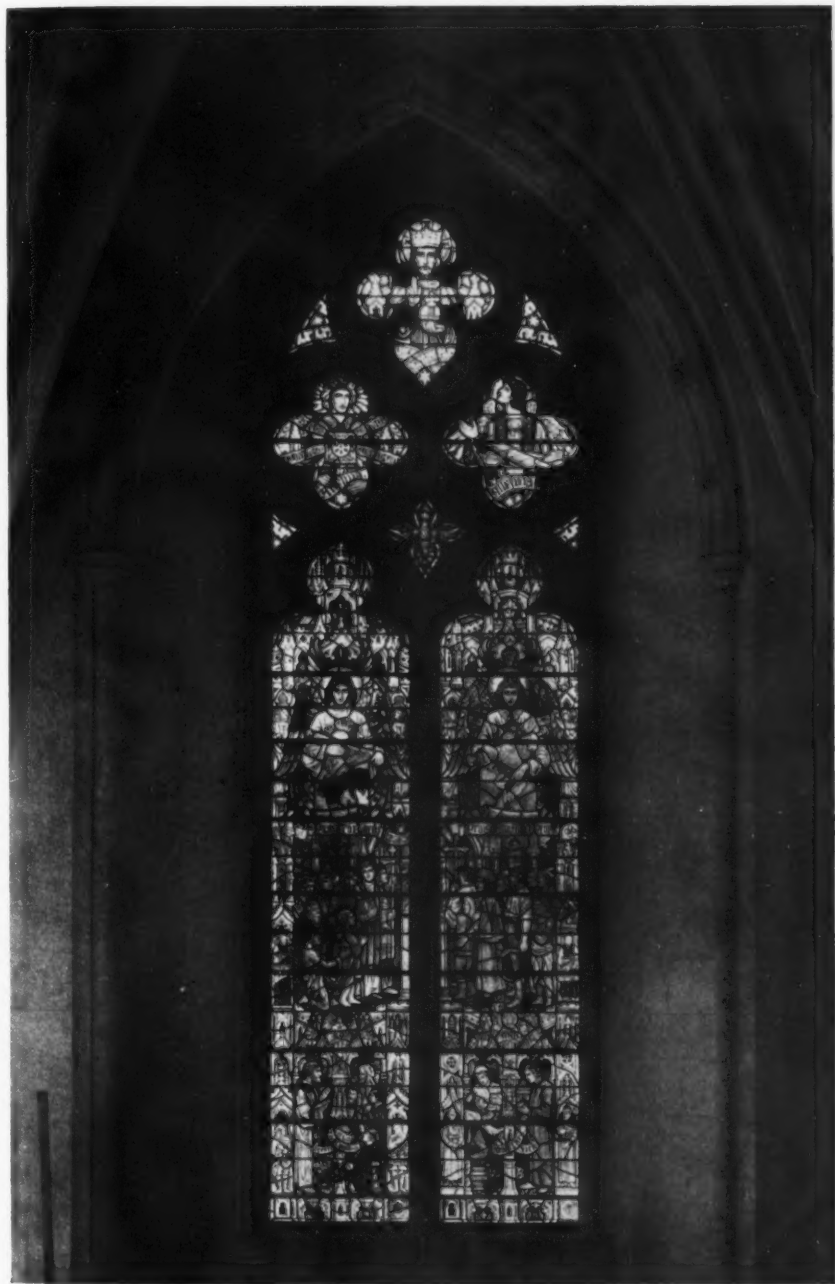
Services will be held in the Choir and Sanctuary on Sundays and important feast days from Ascension Day until at least Michaelmas, with the hope that through the increased interest aroused there will be additional offerings forthcoming to provide for heating and lighting facilities so that worship may be continued in this same portion of the Cathedral during the winter months.

Temporary partitions which will be required to enclose the Choir and the East Aisle of the North Transept will be so planned by the Cathedral architects that they can be used later in the Crossing or Nave when further progress in the building program will have made possible including a much larger space in the area to be used for services. A preliminary estimate indicates that approximately 1,500 chairs will be available for the services on Ascension Day, with standing room for additional worshippers.

Invitations to attend the service at 10:00 A. M. on May 5th are being extended to the President of the United States and Mrs. Hoover; the Vice-President of the United States and his hostess, Mrs. Edward Everett Gann; the Chief Justice of the United States

UPPER SECTION OF ONE OF THE GREAT "TE DEUM" WINDOWS IN THE APSE

The beautiful window, which rises 65 feet in height in the south side of the apsidal sanctuary of Washington Cathedral and recounts the dissemination of the message of Christianity throughout the world from the Day of Pentecost, the birthday of the Church, to the present time, is shown in its upper section. This portion of the window depicts the various races who have embraced Christianity in the two hemispheres of the world, while above these groups of races are two angels holding the maps of the hemispheres. Under the figure of Christ in His Majesty are angels delivering the message of the church over the radio and by means of the airplane, symbolizing the most modern methods of spreading the Gospel. The window is the work of Earl Edward Sanborn of Boston.



and Mrs. Hughes; Ambassadors and Ministers representing the Diplomatic Corps; the Primates of the Anglican Communion in England and Canada; the Bishops of the Protestant Episcopal Church in the United States; the Clergy of the Diocese of Washington; representatives of various Diocesan organizations; members of the National Committee and the National Women's Committee for Washington Cathedral; representatives of other Christian communions in the city of Washington; the heads of educational institutions, etc.—thus assuring the gathering of a great congregation of unusual distinction and interest.

This will be the first celebration of the Holy Communion in the Sanctuary and Choir of the Cathedral since October 11, 1928, when the United Thank Offering service of the Woman's Auxiliary to the Protestant Episcopal Church was held there during the General Convention. As this article is written the workmen are removing the temporary steel scaffolding which was used to complete the vaulting in the Choir and the carving of the central key-stones, or bosses, while the architects and builders are busy with the many details which require attention during the next eight weeks.

The worshippers on Ascension Day will occupy not only the Choir with its impressive Gothic vaulting ninety-three feet above the floor, but also the Chapel of St. Mary in the North Choir Aisle, and the Chapel of St. John, which includes the first two bays of the South Choir Aisle. They

will gaze as they worship on the stained-glass windows in the Choir Aisle Chapels created by Mr. Lawrence B. Saint, director of the Cathedral's own Stained-Glass Studio and depicting in rich colors the parables of our Lord in the Chapel of St. Mary, and His miracles in the Chapel of St. John. As they go forward to make their Communion on this historic occasion in the history of Washington Cathedral, they will see in the South wall of the Sanctuary the first great window in the series devoted to the *Te Deum*, with its theme "The Holy Church throughout all the world doth acknowledge thee." This window, sixty-five feet in height, has recently been completed by Earl Edward Sanborn in his studio in Boston, where work is now going forward on the corresponding window to be placed in the North wall of the Sanctuary and to be devoted to the Apostles, Prophets and Martyrs. Mr. Saint and his craftsmen are engaged in creating the great rose window in the North Transept, the theme of which is "The Last Judgment," and in designing other windows for that portion of the Cathedral fabric which is structurally complete, with the exception of the vaulting and roof.

The spirit which lies behind the decision of the Cathedral Chapter to offer his fellow Americans an opportunity to worship during the George Washington Bicentennial year will be better understood if the reader will turn to page 47 in this magazine and read the article entitled, "The Cathedral and the Challenge of 1932."

AN EXAMPLE OF MODERN GOTHIC ARCHITECTURE

The photograph on the cover of this issue of *THE CATHEDRAL AGE* was made with a telescopic lens and shows the exquisite grace and beauty of the tracery in the great rose window of the North Transept of Washington Cathedral. This masterful example of modern Gothic architecture was revealed to the human eye only a few weeks ago when the scaffolding was removed from the exterior of this recently completed portion of the fabric. In the scheme of symbolism adopted for the entire Cathedral, the subject selected for this rose window is "The Last Judgment," a selection which finds conspicuous precedent in the rose window at Chartres Cathedral in France. The design for this window prepared by Mr. Lawrence B. Saint and his associates has been approved and work is now well under way in creating the glass to be soon placed in this matchless setting above Mount Saint Alban.

NOTABLE SERVICES IN HONOR OF TWO HUNDREDTH ANNIVERSARY OF WASHINGTON'S BIRTH

NATIONALLY significant services which in many cases may be broadcast throughout the country by radio will be held at Washington Cathedral during the remainder of 1932 in observance of the Bicentennial anniversary of the birth of George Washington.

The most notable of these services will be on Ascension Day, May 5th, at 10 A. M., when the great Choir and Sanctuary of the Cathedral will be opened for the beginning of regular worship. To this service will be invited President Hoover, the members of his Cabinet and prominent persons from all parts of the country. There will also be seats reserved for the general public.

Special commemorative services will be held on the great national holidays and at the request of leading patriotic societies attending their annual meetings in the Nation's Capital. The special services with their dates and the speakers as yet designated are the following:

SUNDAY, APRIL 10:

Daughters of the Cincinnati at 4 P. M.

SUNDAY, APRIL 17:

Huguenot Society of America, celebration of the Holy Communion at 1:45 P. M. and service at 2:30 P. M. The Right Reverend Frank Du Moulin, D.D., retired Bishop Coadjutor of Ohio, will preach.

Daughters of the American Revolution at 4 P. M. Representative James M. Beck of Pennsylvania, one of the nation's most distinguished authorities on the Constitution, will deliver the principal address.

THURSDAY, MAY 5TH.—Ascension Day when the Choir and great Sanctuary will be opened for public worship.

National Society of Colonial Dames of America at 9 A. M. in the Chapel of St. Joseph of Arimathea.

Opening of the Choir and Sanctuary at 10 A. M. The Right Reverend James E. Freeman, D.D., Bishop of Washington, will preach.

The annual meeting of the National Cathedral Association at 2:00 P. M. in Whitby Hall.

Festival Evensong at 4 P. M. for the National Cathedral Association and the general public. The Right Reverend William T. Manning, D.D., Bishop of New York, will be the preacher.

SUNDAY, MAY 8:

Mother's Day Service at 4 P. M. Bishop Freeman will preach. This service will have special features, being arranged by the Cathedral in consultation with the Washington Bicentennial Committee.

SUNDAY, MAY 29:

National Masonic Service at 4 P. M. The Reverend Joseph Fort Newton, D.D., of Philadelphia, will preach.

SUNDAY, JUNE 12:

Service for Youth and Presentation of Awards for George Washington essays at 4 P. M. The Honorable Ruth Bryan Owen, Member of Congress from Florida, and the Honorable George Wharton Pepper, former Senator from Pennsylvania, will be the speakers, with Bishop Freeman presiding.

SUNDAY, JULY 3:

National Patriotic Service at 4 P. M. The Reverend S. Parkes Cadman, D.D., of New York City will preach.

SUNDAY, SEPTEMBER 4:

Labor Day Service at 4 P. M.

FRIDAY, NOVEMBER 11:

Armistice Day Service at 4 P. M. The Honorable Newton D. Baker of Cleveland, former Secretary of War under President Woodrow Wilson, has tentatively consented to deliver the address.

SUNDAY, NOVEMBER 13:

Thank-Offering Service at 4 P. M. Mrs. William Adams Brown of New York City, national chairman of the National Women's Committee for Washington Cathedral, will be the principal speaker.

THURSDAY, NOVEMBER 24:

Thanksgiving Day Service at 4 P. M. Bishop Freeman will preach.

George Washington

Some Aspects of His Life As a Christian and Churchman*

By Canon Edward S. Dunlap

IN 1747 while the sun shone down in cold brilliancy on the Virginia hills, a small group assembled in the house of a neighbor to engage in a religious observance that on this occasion was of marked significance. There before the white-robed clergyman, certain promises and vows were taken by a fifteen-year-old boy, who, unknown then to those who were present, was to go down in history as one of the outstanding characters of all times.

The occasion was the Baptism of an infant, and in response to the questions of the clergyman this boy, among others, made the following solemn pledges as sponsor for the child.

"Dost thou, therefore, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?"

"I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them."

"Dost thou believe all the Articles of the Christian faith, as contained in the Apostles' Creed?"

"I do."

"Wilt thou be baptized in this Faith?"

"That is my desire."

This fifteen-year-old boy was George Washington. It is not usual for a boy so young to interest himself in religious matters to the extent of assuming obligations that incur a nurturing care of another life and at that period in Colonial American life it marks a distinct note. As the boy is father to the man, this interest in re-

ligion and solicitude for the Christian nurture of those near to him is a characteristic of the rich life that followed.

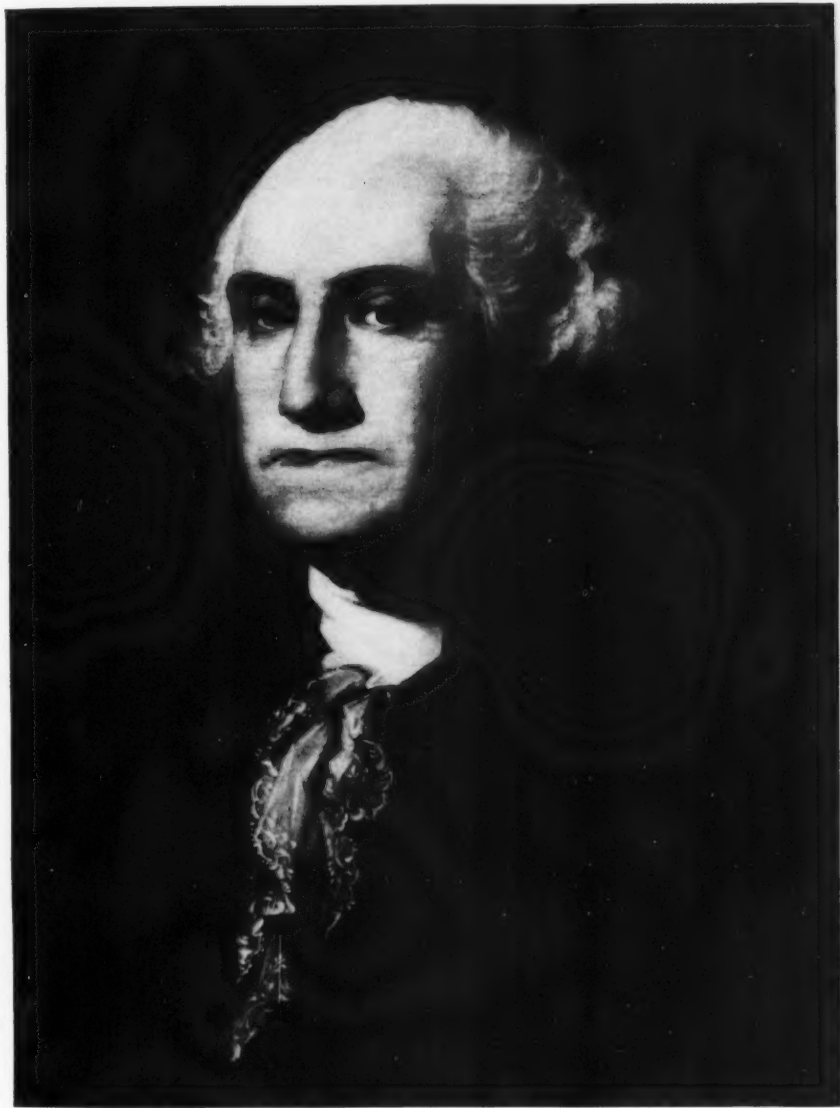
Nor was this the only occasion on which he served in such capacity. At least at three other baptisms, the last when twenty-eight years of age, solicitude for observing the rites and ceremonies of the Church was evident in his life.

It is a matter of record that the parents of Washington were members of the Church of England. An old family Bible of quarto form, delapidated by use and age and covered with Virginia striped cloth, records in the words of the patriot's father the birth record of his immortal son. "George, son to Augustine Washington, and Mary, his wife, was born the 11th day of February, 1731-2, about ten in the morning, and was baptized the 3rd April, following, Mr. Bromley Whiting, and Captain Christopher Brooks godfathers, and Mrs. Mildred Gregory godmother." The present style of reckoning would give the birthday as February 22nd and the baptism date as April 14th. * * * *

This consciousness of a Divine dependence is found in his utterance in prayers, in notations, in his diary, in orders to his army, and in his official communications. It no doubt reflects the religious atmosphere of a home in which the guiding principle of life seemed reflected in his mother's expression: "My son, neglect not the duty of private prayer."

We are indebted to a remarkable collection of Washington relics, sold at auction in Philadelphia in 1891 and now in the possession of St. Stephen's College, Annandale, N. Y., for a little manuscript book entitled "Daily Sacrifice" in the handwriting

*EDITOR'S NOTE: This article contains excerpts from a monograph, published by Washington Cathedral and sent to the rectors of all Episcopal Churches in the United States. The complete copies of 18 pages may be secured from the Curator's Office, Washington Cathedral, Mount Saint Alban, Washington, D. C., at 15 cents each.



GILBERT STUART PORTRAIT OF GEORGE WASHINGTON WHICH IS IN THE POSSESSION OF WASHINGTON CATHEDRAL

In this year, the 200th anniversary of Washington's birth, it is most fitting that Washington Cathedral should honor the memory of the religious and spiritual life of the first President through the accurate historical treatise which has been sent to all bishops and rectors of the Church in the United States and its territories.

of George Washington. Its neatly written 24 pages of the size of an ordinary pocket memorandum with occasional interlineations and emendations, showing it was in all probability prepared for his own use when about twenty years of age, is a revelation of his recognition of his relationship to God, sounding a deep consciousness of sin and need of forgiveness and a dependency upon the merits and mercies of his Heavenly Father. That this "Daily Sacrifice" was in constant use is attested by its condition.
* * * *

To this evidence of private prayer may also be added the numerous occasions on which Washington resorted to a public expression of his relationship to the Divine, and his solicitude that the men under his command should be conscious of the over-ruling providence of God. During the encampment at the Great Meadows in 1754, while occupying Fort Necessity, it was his practice to have the troops assemble for public worship as well as to have prayers offered up by the Chaplains when such were available.
* * * *

In the battle of Monongahela, July 9, 1755, General Braddock was mortally wounded, dying on Sunday night, July 13, and, as the Chaplain had been wounded, Washington read the funeral service over the General's remains by the light of a torch. The significance of this becomes more apparent when we realize that the youthful commander, though threatened by the surrounding savages and with an immediate responsibility placed upon him of extricating his forces from a perilous situation, yet thought that humanity and a sense of decency and the honor of the Christian burial outweighed even this extreme peril. Nor should we omit as showing his unflinching trust in the protection of Divine Providence a letter written to his brother John, after this defeat of Braddock's. Contradicting the rumor of his death and dying speech, Wash-

ington wrote: "I take this early opportunity of contradicting the first, and of assuring you that I have not as yet composed the latter. *But, by the all-powerful dispensations of Providence, I have been protected beyond all human probability or expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, although death was leveling my companions on every side of me!*" * * * *

After his marriage to Mrs. Martha Custis by the Reverend David Mossom, rector of St. Peter's Episcopal Church, New Kent County, Virginia, on January 6, 1759, Washington entered upon a period of life marked by his interest in Church affairs. "The Established Church" was the Church of England in Virginia, usually called the Episcopal Church. Counties were divided into parishes as in England, each with its church, parsonage, and glebe.

Truro parish, in which Mount Vernon was located, contained at that time three churches—old Pohick, the old Falls Church, and an old church in Alexandria. The old vestry book of Pohick Church contains a very interesting entry: "At a vestry held for Truro parish, October 25, 1762, ordered, that George Washington, Esq., be chosen and appointed one of the vestrymen of this parish." * * * *

That Washington maintained an active and sincere interest in the affairs of his Church is evidenced by the vestry records covering a period of at least six years. Attendance upon the meetings of the vestry involved a ride of from fourteen to forty miles. Because of the distance and the necessity of agreement upon a time mutually acceptable to all members, these sessions sometimes lasted two or three days.

The frequent references in his diary show that Washington sought to discharge the duties of a vestryman with the same conscientious purpose and fidelity that characterized his ca-



By courtesy of the United States George Washington Bicentennial Commission.

GEORGE WASHINGTON'S PEW IN OLD POHICK CHURCH IN VIRGINIA

Pew Number 29 was occupied by the First President and his family at services following his marriage in 1759, except during his enforced absence from Mount Vernon in the Revolutionary War and during his stay in New York as President.

reer throughout life. Up to and including the period of the Revolutionary War he gave untiring service as a vestryman, only relinquishing the active duties of the office while the war was on. His service marked a continuous membership of twenty years, during which for three terms within a period of ten years he was Church Warden, having oversight of Church buildings, making repairs, being charged with the relief of the poor, binding out of orphans and indigent children as apprentices and making careful provision for their moral training and education. This office required the presentation to the court or grand jury of persons guilty of Sabbath breaking, of inattendance at Church, disturbing public worship, of drunkenness, profane swearing and

other more serious immoralities, and the receiving of the fines imposed in certain cases for the use of the Church. A Church Warden was the executive and acting officer of the vestry.

According to a record contained in the old Truro Parish vestry book, at a meeting held March 28, 1763, a new building was projected. In Washington's diary for 1764 is entered a copy of an advertisement for "undertakers to build Falls Church," showing him to be on the original building committee.

"At a vestry held for Truro Parish the 28th, 29th and 30th days of November, 1765," George Washington being present, it was decided to build a new church in the upper part of the parish. A subsequent vestry held at

Mr. William Gardner's residence the 3rd and 4th days of February, 1766, shows that the site was chosen and the contract let. George Washington was made chairman of the building committee. This Church was known as Payne's Church from the name of the builder. Previous to the Revolutionary War, Washington's regular place of worship was Pohick, seven miles west of Mount Vernon, though he occasionally attended the Episcopal Church in Alexandria, ten miles north—both of which were in the same parish. * * * *

These two Churches, Pohick and Alexandria, were attended by him and his family very regularly except when the weather was too inclement, at such times church services being held by him at home. * * * *

Washington's demeanor in Church is described as always being reverential and devout. He joined in the responses at the service and "bowed his head at the mention of the name of Jesus in the Creed. Mrs. Washington and himself were both communicants" and both were solicitous of the Christian nurture of their children, being concerned to see that they were properly instructed in the Church Catechism. * * * *

No subject has aroused greater discussions in connection with George Washington's life than that of his standing as a Communicant. A thorough understanding of the conditions existing at this time in regard to the relationship of the Mother Church of England to her Churches in the Colonies is necessary before we can get the facts connected with the claims made for Washington in this respect. The Mother Church had not as yet made any provision for extending the highest of her three orders of the ministry into the religious life of her Colonies so there was no bishop and consequently no administration of Confirmation in the Colonies until after the Revolution.

Communicants, however, were prepared by the rectors of parishes and

were admitted to the reception of the Lord's Supper so that there were many unconfirmed communicants in the Church in Colonial days. George Washington was one of these and on the testimony previously noted, we have seen that he is spoken of as being a frequent communicant. There is probably no question of his frequent attendance at the Lord's Supper, while so interested as a Vestryman and a Warden previous to the Revolutionary War. It is but natural to think that with the multiplicity of duties, cares and responsibilities encumbered upon him after the war began, there might be a cessation of regular attendance at Communion by Washington. However, there are several instances on record that bespeak his interest and desire to partake of the sacrament where it could be had; where he was known to have received the Lord's Supper. The authorities seem unquestioned. * * * *

That the exigencies of the Revolutionary war and the active life incident to the command would not admit of his frequent reception during the war seems self-evident. It would seem, however, that Washington purposely abstained from the Communion during the period that he was engaged in actively contending for the independence of his country through the instrumentality of war with its attendant bloodshed and taking of human life. We can appreciate the fine sensibilities disclosed by one who may have felt the incompatibility of partaking of the Sacrament of love while so engaged.

When the war was over, he seems, according to authentic incidents, to have received the Sacrament more frequently. * * * *

General Washington, although never confirmed, received the Communion as circumstances permitted. Ample testimony affords no other conclusion than that Washington entertained such a vivid appreciation of the grace received through participating in the sacrament of the Lord's Supper as to warrant his refraining from participa-

tion in it when circumstances or temperament led him to believe he was not through preparation of mind and heart in the proper condition for its reception.

That Washington's interest in religion was a sincere expression of a mind, upborne by and consciously aware of the presence of God, is still further adduced from his references to this sustaining power in his life during his administration as President of the United States.

His first Inaugural Address contains this significant reference:

" * * * * It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being, who rules over the universe, who presides in the councils

of nations, and whose Providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow-citizens at large, less than either. * * * No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the



By courtesy of the United States George Washington Bicentennial Commission

CHRIST CHURCH, ALEXANDRIA, WHERE WASHINGTON WORSHIPED

As vestryman and warden of Truro parish in northeastern Virginia near the National Capital that was later founded and named for him, Washington attended services and participated in the activities of Christ and Pohick churches. He frequently worshiped at this lovely old church in Alexandria which is rich in the traditions of historic Virginia

United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. * * * *

We ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained. Having thus imparted to you my sentiments, as they have been awakened by the occasion which brings us together, I shall take my present leave, but not without resorting once more to the benign Parent of the human race, in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquillity, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous in the enlarged views, the temperate consultations and the wise measures, on which the success of this government may depend." * * * *

It was during this period that the numerous addresses made by the President to different religious societies are recorded. They were largely in reply to the formal addresses sent to him as President and reflected the expression of one of natural religious aspirations. * * * *

His intense belief in freedom of worship is shown in an address delivered

to the General Committee of the United Baptist Church in Virginia—May, 1789, after speaking of the "Smiles from heaven on our exertions, obtained the object for which we contended," and the idea that "my country could have no further occasion for my services at the conclusion of the war," he goes on to state,—“If I could have entertained the slightest apprehension that the constitution framed in the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and, if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For you doubtless remember that I have often expressed my sentiments that every man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.”

(Canon Dunlap's study of Washington's religious life includes quotations from the first President's own writings and from works of his contemporaries and noted historians which could not be published in this article because of the exigencies of space.)



PLANS FORMULATED FOR 1932 CHRISTMAS CARDS

Selection of a number of beautiful Cathedral scenes and noted religious paintings, significant of the Christmas season, has been tentatively made by a group of Cathedral officials for the 1932 Christmas cards of Washington Cathedral.

There will be a wider variety of subjects as well as a distinct variation in the backgrounds, card colors, and designs in the next series. It is expected that the 1932 Christmas cards will be the most beautiful selections ever made. Reservations at one dollar for the set of twelve are being received from many friends of the Cathedral.

Washington's Name City

By Elisabeth Ellicott Poe

WASHINGTON, the national capital of the United States of America, was in many senses of the word, the dream city as well as the name city of the founder of the Republic—George Washington—the bicentennial of whose birth is being celebrated in 1932, wherever the word "Liberty" is understood and appreciated.

In his declining years, Washington dreamed of the great capital that was to spring out of a mud hole a few miles up the Potomac from Mount Vernon, the home of his heart. His fancy dallied with the thought of it, he gave it his closest attention, consulted constantly with architects, en-

gineers, builders and legislators about its possibilities.

Today, a superb world capital stands upon the Potomac within an easy distance from Mount Vernon, a monument indeed, to the man who foresaw its greatness practically before any of his countrymen. Hither the people of all nations come to wonder at the special of the western world, the shrine of Liberty, as typified by the American government.

Noble avenues are crowned with imposing public buildings, cultural and educational facilities exist here in profusion. In the vision of the Greater Washington it will be the garden spot of the western hemisphere, literally the heart of America . . . another proof



WHITE HOUSE, 1799.
After a sketch by N. King.

By courtesy of the Washington Star

THE WHITE HOUSE IN THE TIME OF GEORGE WASHINGTON

The Mansion of American Presidents in 1799, when this engraving was made, was located in what were simply open fields stretching down to the Potomac River. The White House was the first public building to be erected in Washington and the first President laid its cornerstone in 1792. John Adams was the first chief executive to live in it.

of the exalted vision of the Father of His Country, the man and leader, the entire world is honoring this year.

And, above the city, towering in majesty over the Washington Monument and other landmarks, will rise the cross on the central tower of Washington Cathedral, an enduring exemplar of the spiritual force within the Republic that its founder ever recognized—a witness to Christ in the Capital city of the nation. Washington Cathedral, it should never be forgotten, especially in the Bicentennial year, 1932—is, in itself, the fulfillment of a dream of George Washington.

With vision ever uppermost, the first President advocated the L'Enfant plan for a city of eight hundred thousand and told Richard Parkinson that it was soon to be the "risingest town" in America. Furthermore, he predicted that his dream would come true only "if this country keeps united." Happily, it has remained united and in this, the 156th year of its independence, the oldest government, in the point of continuous form, of the world today.

With becoming and habitual modesty, Washington always spoke of the infant capital as "The Federal City." But the people would not have it so and insisted that it be the Name City of one who was not only the nation's chief builder, but, in a very real sense, the founder of the city of Washington as well. How fortunate that was! Today, when thinking of world capitals, everyone names Washington in sequence with London, Paris, and Rome. How appropriate it is that it should bear the name of one whose very mention conjures up a vision of liberty and justice to all mankind.

Speaking of Washington's part in the upbuilding of the capital city in its early day, Calvin Coolidge, when President, once wrote:

"He was largely instrumental in selecting the site for our National Capital, influenced in no small degree by his vision of the commercial possibilities of this locality. It included his

plan of the waterway to the west, through the Potomac, the Monongahela, and the Ohio rivers, which he used to speak of as 'the channel of commerce to the extensive and valuable trade of a rising empire'. He, of course, could not foresee the development of the railway transportation and the great ocean going vessels, because of which the seat of our government became separated from active contact with commerce and was left to develop as the cultural and intellectual center of the nation."

Before this ideal of George Washington could be realized, however, Washington, the capital, was to pass through a period of unimpressiveness. Washington, like Rome, was not built in a day. When, on that melancholy 14th of December, 1799, all that was mortal of George Washington passed into history, the greatest advocate of the new Capital departed.

George Washington had the reward, however, of seeing the Capitol cornerstone laid by himself, the White House brought almost to the point of completion and the entire physical development laid down by Major L'Enfant under his own supervision. Of particular interest to the friends of Washington Cathedral is the fact that he visualized a great national church to be located on the site of the present Patent Office. There notable services might be held on occasions of thanksgiving, funeral orations and where monuments might be erected to the great and good of the nation.

L'Enfant included such a church "for national purposes" in his plan for the City. Now it has its fruition in Washington Cathedral.

A pilgrim from yesterday, who had seen the Washington of 1800 when the Federal government took possession of the ten square miles of the District of Columbia, viewing the Washington of today could not credit his own eyes.

In the first place, instead of mud-holes, swamps and marshes, then streets, in name only, are miles upon miles of handsome avenues and high-

ways. Public buildings of monumental size and of the best architectural graces have sprung up, as if by magic. Elegant houses adorn the residential portions of the city. Instead of the circumscribed area that was early Washington, the city has grown out beyond its former boundaries. Withal, the spaciousness and beauty which were the chief features of the Washington-L'Enfant plan have not been lost, they have rather been enhanced in the twentieth century National Capital.

The wish of George Washington has been echoed by President Hoover in the present generation. The Chief Executive recently declared: "It is our national ambition to make a great and effective city for the seat of our Government, with a dignity, character and symbolism truly representa-

tive of America. As a nation we have resolved that it should be accomplished."

The plans under way for the development of the National Capital are so comprehensive and far-reaching, as to challenge the attention of the world. Building plans achieved and to be accomplished in government construction here include the expenditure of more than three hundred millions of dollars.

Washington would have been delighted with the proposed creation of the George Washington Memorial Parkway. This includes both shores of the Potomac from Mount Vernon to a point above Great Falls, and will preserve and protect the natural scenery of the Gorge of the Potomac, and the historic Patowmack Canal, and the acquisition of the old Chesapeake and



© By Rideout

ONE OF THE GREAT BEAUTIFUL GOVERNMENT BUILDINGS JUST FINISHED IN WASHINGTON

The tremendous and magnificent United States Department of Commerce structure which typifies the beauty and grandeur of the government building program in the National Capital is shown in this photograph. The new building occupies an entire city block and will house all the activities of the Department of Commerce, except the Bureau of Standards.

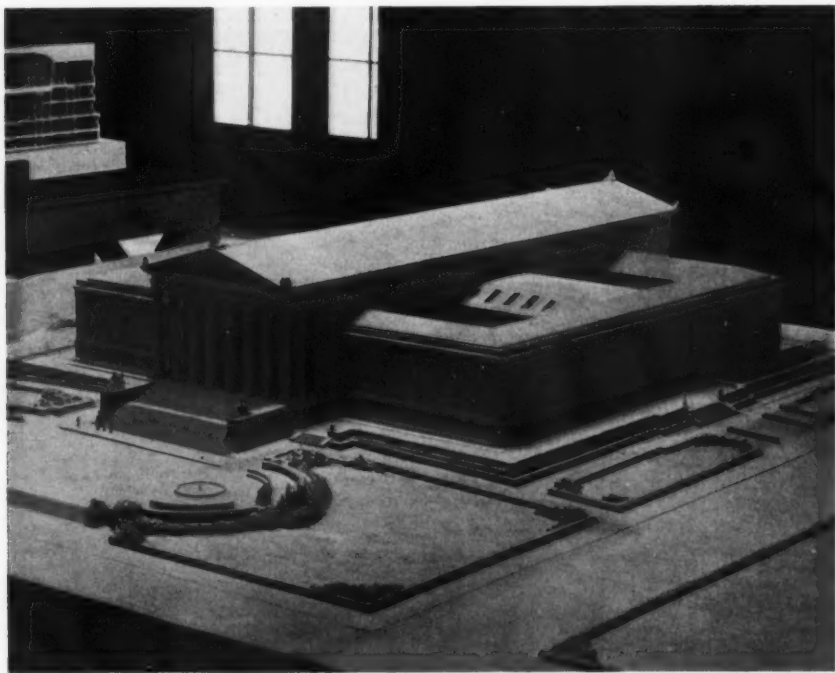
Ohio Canal from the District to Point of Rocks. This great parkway will constitute the greatest memorial yet proposed to honor at the National Capital the memory of George Washington. As some one said on the floor of Congress in discussing this highway: "More than any other road in all the world it will teach patriotism and thrill the hearts of lovers of liberty."

The building construction plan now under way is equally as admirable. It is an honest and constructive attempt to supply the Federal government in the National Capital with much needed buildings in which to house Federal activities. Besides, at this time of depression, building means work for the needy and the maintenance of employment for thousands of men and women.

In addition to the Triangle Plan other buildings are now or shortly will be under way. A central Department of Agriculture building is nearing completion; a monumental building for the U. S. Supreme Court, facing the Capitol, and an additional office building for the House of Representatives will be erected; and suitable permanent buildings for the War and Navy Departments will also be built.

There is no doubt that when these plans are carried out, Washington will then become what its founder intended it to be, and the greatest Capital City in the world.

Side by side with the governmental progress in the Greater Washington of the future, must go Washington Cathedral in the march toward the completion of its own great plans.



By courtesy of the Washington Star

MODEL OF NEW SUPREME COURT BUILDING BEING ERECTED ON CAPITOL HILL

An impressive and new building of gleaming white stone is being built on Capitol Hill to house the United States Supreme Court, probably the most powerful judicial tribunal in the world.

Trondheim Cathedral of Norway

"The Crown and Pride of the Country," this mediaeval Cathedral has been ravaged five times by fire during its history.

By W. Douglas Caroe, F. S. A.

DEDICATED to King Olaf the Saint, Trondheim Cathedral, "the crown and pride" of Norway, is the only mediæval building of first-class importance in that country.

Of the many notable ecclesiastical structures of the Western Middle Age, it is nearest to the Arctic Circle. Its history has been chequered indeed. The nave probably was never fully completed and even so has been a ruin since a great fire in 1432, one of five which have ravaged the fabric respectively in 1328, 1432, 1531, 1708 and 1719, the last caused by lightning. The reconstruction of the nave, which has been some 25 years in progress, but of which the west front is still unfinished, was consecrated with great pomp on St. Olaf's Day, last July 29th. The present writer had the privilege of being an invited guest on that occasion.

The Cathedral had its origin in the heroic death of King Olaf on the battlefield of Stiklestad (1030) fighting in the cause of Christianity against King Svein, a Danish usurper. A peasant found the king's body and conveyed it to Nidaros (Trondheim) and secretly buried it. Prodiges occurred which sanctified the relics and the saint's body was exhumed and enshrined above the high altar of St. Clement's Church. A fountain burst forth from the emptied grave and a chapel was erected over the spot. On the site of this chapel subsequently rose the eastern octagon which is so marked a feature of the plan. At one of its southern angles lies the holy well enshrined in a niche.

King Olaf the Tranquil, inspired by Lanfranc of Canterbury, raised the first church about 1080 on the site of the chapel and elected to be

buried in the sacred spot in 1093. It is said that the foundations of this first church lie along the lines of the existing choir arcades. In 1153 the church was enlarged, the transepts being thrown out with their square-ended eastern chapels. Thus we come to the work of Bishop Oistein Erlendsön, whose name lives in Trondheim as its greatest builder and benefactor. He was in process of carrying forward his predecessors' incompleated transepts and erecting the Lady Chapel on the north side of the choir when his patron, King Magnus, was overthrown by Sverre Sigurdson. Oistein was driven into exile to England in 1174. In earlier days he had been associated with Thomas á Becket, martyred in 1170 at Canterbury, and thither he went to his late friend's shrine. The great fire at Canterbury of 1174 had consumed the choir erected by the great Norman Archbishop, Anselm, and Conrad his Prior, in the early part of the 12th century, and the new choir was growing up in the new style of which we learn so much in Gervase's History of Canterbury. This work is one of the most remarkable and complete mediæval architectural histories preserved to us. From Canterbury Oistein went to Bury St. Edmunds, then one of the richest and most important of the English Monasteries, and, although records are lost, his reputed visit to Ely, in the See of which lay Bury, may then have taken place.

In 1183, no doubt imbued with English architectural developments, he returned to Trondheim and took up the interrupted rebuilding of his Cathedral. That English influences predominate at Trondheim is thus not surprising, nor is it unlikely that he took English craftsmen back with

him to Norway. He completed the transepts in the new English pointed style and finished the northern Lady Chapel, where he elected to be buried when he died in 1188. He also began the octagon on the site of S. Olaf's shrine, though this could not have been inspired, as has been stated, by the Corona of Canterbury. The latter was only in course of construction six years after Oistein's death, while the first stage of the outer walls of Trondheim's octagon and its chapel was already erected. Although the clerestory throws back to triple lancets and the vaulting ribs even hark back to dogtooth, we cannot deceive ourselves that the arcades and all above in the octagon are either later construction or work that has been much modified since its erection. The choir is believed to have been completed by 1230 and shows marked English influences to be traced to Lincoln Cathedral.

In 1248 Archbishop Sigurd, according to a saga of that period, laid the foundation of the nave and west front, although the manner of the aisle walls themselves points to an earlier date so far as they at least are concerned. The work was carried forward slowly to the end of the century.

In 1328 the first destructive fire occurred. From much of the old work itself which survives to this day, chiefly in the octagon, it would seem right to date it from the repairs necessitated by that fire. In 1432 a still more serious conflagration happened, effectually destroying the nave which remained a ruin even until our own days. In the octagon the ravages of the second fire can be traced by repair work of the 15th century in which English character is again marked. It seems as though the custom of procuring craftsmen from England must



TRONDHEIM CATHEDRAL RISES HIGH WITH GREAT MAJESTY

This great Norwegian Cathedral does not show in this photograph any effects of the ravages of fire which five times in its history have nearly destroyed it. The Trondheim Cathedral is the only mediaeval building of importance in Norway.

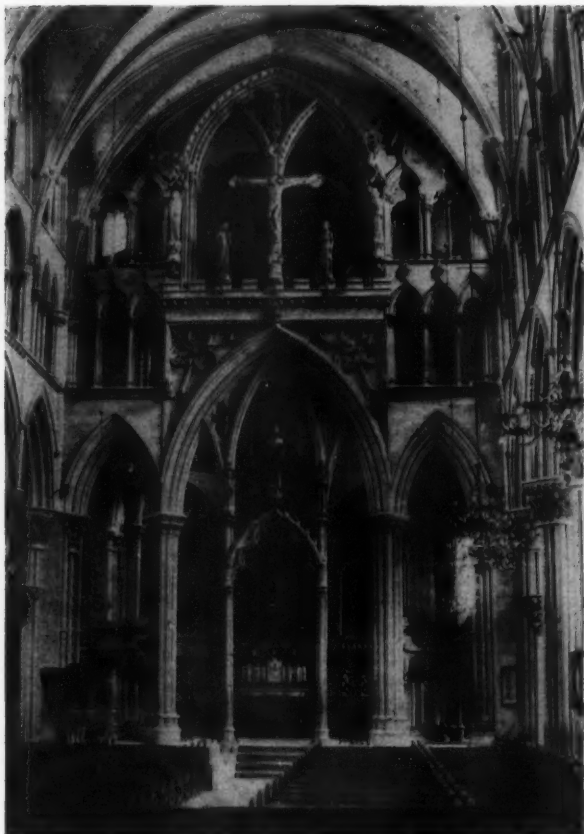
have been continued long after Oistein's death. Of German influence there is none, though, as we shall

see, French figure sculpture prevails. In 1531 another devastating fire took place, but on the eve of the Re-



INTERIOR OF TRONDHEIM

The lofty and beautiful interior of Norway's great Trondheim Cathedral, looking west from the Octagon.



CHOIR OF CATHEDRAL NEAREST ARCTIC CIRCLE

Trondheim Cathedral reflects the English 13th century type of architecture and ornament in its interior, although in the five times it has been ravaged by fire, new architects have varied this style.

formation the repairs following this blaze are barely traceable, if indeed they were ever executed.

In 1552 the second Lutheran Bishop, Hans Gaas, made a special journey to Denmark, then ruling over Norway, to beg help for the Church from King Christian III. "No Christian man could remain dry within the Church and there were threatening cracks in the walls" was his plea. The belfry was so dangerous that the bells could not be used and they dared not even

approach them. But in 1564 war intervened; Norway was captured by the Swedes and nothing seems to have been done.

In 1585 the building became a Parish Church and suffered an amazing change of structure. The choir arcades were swallowed up in stone galleries forming storeys of pews allotted to the important families of the town. These were largely constructed of fragments of the ancient building from which it became possible hereafter to derive its ancient form.

In 1872, the Norwegian architect, Christie of Bergen, was entrusted with the work of restoration of the interior of the choir. It is notable that through all the disasters and vicissitudes to which the building was subjected the interior of the octagon was respected and maintained its remarkable character as though the spirit of the pa-

tron saint had continued to watch over it. Some comparatively unimportant changes were introduced by Christie in the great rood screen.

Christie was a somewhat uncompromising restorer and did not hesitate to introduce changes which, though satisfying his own taste, had no authority in antiquity. The somewhat strange exterior clerestory of the choir was his own invention based apparently upon the clerestory of the octagon and wholly without other au-

thority. The tower and spire, now existing, but destined, it is hoped, to be supplanted, were also his conception; the spire said to be based upon records of one erected in 1638 but subsequently blown down. These works are below the standard of his restoration of the nave and choir arcades and vaulting. Two stages of the west front of 1248 and the south walls of the nave aisles of somewhat earlier date remained as ruins. He made two schemes for completing the west front, the second only published posthumously; but neither came to fruition. Christie found the octagon roofed with a bulbous copper-covered cupola of Dutch form, an interesting feature in itself, erected in 1719. There are records of an earlier octagonal spire.

Christie, whose early education had been in Germany, introduced the present germanic treatment which was new to the church, and in doing so lost one of its interesting historic associations. He died in 1906 leaving an honourable record of his period. As has been well said of his work "Its defects and excessive purism of style should be charged rather to the period in which he worked than to himself"; and one might justly add perhaps, to his early German education. His work compares most favourably with that executed before 1872 in the res-



WHERE THE KINGS OF NORWAY ENTER CATHEDRAL

Through this portal of carved stone, the rulers of Norway for many centuries have entered Trondheim Cathedral to attend great national services and for their coronations.

toration of the Lady Chapel by Heinrich Schironer, a German, some of the constructional details of which have no affinity to true mediæval practice. The work of reconstructing the nave, excepting the west front, according to Christie's design, had been begun in his lifetime and carried as high as the string course at the base of the triforium at the time of his sudden death. His very competent assistant, Ryjord, continued it. Christie's work aimed at being reproductive of the

genuine mediæval evidences he claimed to have discovered.

The ornament of Trondheim Cathedral generally is of normal English 13th century type though its form is often far from being English. Authority for the white marble columns used, where Canterbury, Salisbury, Durham and other 12th or 13th century English examples used dark Purbeck marble, Christie certainly had. But their multiplication almost *ad nauseam* in the octagon, choir, nave, west front, tower and royal porch imparts a restlessness and a certain weakness to the whole building, which does not add to its dignity. He made the white choir vaulting shafts rise abruptly without base from the arcade caps and in other respects failed in that satisfying instinct so rich in genuine mediæval production.

In 1907 a limited competition among Norwegian architects was instituted for the completion of the church. After some hesitations the prize was most fortunately awarded to Olaf Nordhagen, whose winning design was, however, indelibly permeated by German school leanings. But he had a true instinct and the artist's aim for perfection.

The architects to whom has been committed the great work of recreating this ancient and sadly ill-fated shrine seem always to have been trammelled by others. Nordhagen was no exception. An egregious attack was made upon him by a charlatan journalist with an elaborate universal architectural "system," which impressed the ill-informed Norwegian Parliament into stopping Nordhagen's work for a time. Thus was the work delayed several years, the artist's health undermined and his death hastened by the stress to which he was so unjustly subjected. Worst of all, none of his great designs was accomplished and the work, after his untimely death, passed again into the melting pot of a fresh competition.

This time a young architect of promise, Helge Thiis, son of a distinguished father, Jens Thiis, the

able Director of Oslo Museum, was the successful competitor, though with designs not comparable to those of his gifted and experienced predecessor. It would have been a fine compliment to Nordhagen if his brilliant design for the central tower could have been adopted and erected to his memory without change. Herr Helge Thiis has a difficult task but a great opportunity. His work will be successful only if he can rise to the level of Nordhagen's conceptions.

The figure sculpture, whereof some fine examples survive in the west front, is, as already said, of mid- or southern French type, as though either imported or carved by imported craftsmen. The 14th century schools of Reims and Perpignan are much in evidence. The modern sculpture by Herr Rasmussen of Oslo is marked by great ability and is wholly commendable. The Crucifixion panel based upon some old remnants beneath the western rose window is a genuine masterpiece.

No notice of this great Church would be complete without mentioning the beautiful stone used in its construction—a grey steatite of close structure, easy to work and of admirable weather quality. On the other hand, the windows inside and out sadly lack their *ferramenta*, those metal supports which were as integral a part of mediæval window design as the stonework of the traceries. The whole building has lost texture and scale by their omission.

But taking it all in all and especially considering the few sources of comparative study available in Norway, the virtual re-erection of this great church out of its ashes of fifty-eight years ago has been a remarkable and highly creditable achievement. The great octagon, which gives such a note of dignity to the interior and has alone survived all vicissitudes, seems to have been its keynote of inspiration and emulation. If St. Olaf's spirit of sacrifice still pervades the work we may yet look for its noble completion.

*Some Associations
with George Washington
on the Hillside of
Washington Cathedral*



THE FAMOUS WASHINGTON ELM AT CAMBRIDGE, MASS., FROM AN OLD PRINT

A scion of this historic elm under which George Washington took command of the American Army on July 3, 1775, is being planted near the West Front of Washington Cathedral. It will mark this Bicentennial Year as the gift of Mrs. James H. Dorsey of the Maryland Chapter of the Daughters of the American Revolution. The original elm died from old age in 1923. An uncle of Mrs. Dorsey while attending Harvard University gathered seeds from this elm, propagating them at his Maryland home. They developed into fine specimens from which other trees or "grandchildren" were raised one of which, now about fifteen feet tall, has just been given to Washington Cathedral.



GARDEN WALL OF STONE FROM WASHINGTON'S QUARRY; JEFFERSON BOX AT LEFT

When the Bishop's Garden was being developed and its 12th century Norman archway was being installed as its main entrance, old stone was collected which had been quarried a century and more ago at Aquia Creek, a quarry originally owned by George Washington. This stone with its delightful texture worn by age, with a variation of mellow tones, was used exclusively throughout the Garden in developing the walls, walks and steps. It harmonizes well with the ancient stone from France of the eight hundred year old portal. The tall tree box is of singular historic interest. Thomas Jefferson, author of the Declaration of Independence, Secretary of State while Washington was President, then later becoming our second President, brought this tree when it was but a young cutting from one of his own boxwood at Monticello and planted it here for his friends, Mr. and Mrs. Joseph Nourse. This hillside, which is now known as Mount Saint Alban, was originally owned by the Nourse family, their home being located where the Cathedral is now building. There is no reason why, with proper care, this unusually valuable tree should not continue to flourish here through many centuries. The opportunity is now offered through All Hallows Guild, the Garden Guild of the National Cathedral, for some individual, garden club or patriotic society to become associated with this historic tree and the endowment of its care.



VIEW NEAR THE PILGRIM STEPS OF THE ENCLOSING GARDEN WALL OF HISTORIC STONE

This closer picture of the wall itself indicates how it has been built of rubble stone with wide bond. The coping is of the same George Washington quarry stone originally used as curbing in the streets of a Virginia town set in place by Hessian prisoners after the Revolutionary War, to give them employment—a solution of a problem similar to our own of today. In honor of this Bicentennial Year All Hallows Guild is now offering as further opportunities for gifts or memorials ten foot sections of this long enclosing wall, each section of which may be subscribed for separately by individuals, garden clubs or patriotic societies. Funds received in this way for this wall which was paid for by the Guild when it was first built will immediately release funds to provide further employment for deserving men. There are about fifty of these ten foot sections available at this time, many of them softened by the rich green of English ivy. The superb magnolia *grandiflora* just beyond the wall forms part of the planting of the Pilgrim Steps, the gift of Mr. and Mrs. Roland L. Taylor. Mrs. Woodrow Wilson planted this beautiful tree, using a shovel which had been handled on similar occasions here by the Archbishop of Canterbury, the Archbishop of York, the Prince of Wales, the Dean of Chester and many other distinguished visitors to Mount Saint Alban.



ANOTHER ASSOCIATION WITH WASHINGTON AVAILABLE FOR A BICENTENNIAL GIFT.

This walk of historic George Washington stone, similar to other walks throughout the Bishop's Garden, is made of irregular-shaped flagstone from the Aquia Creek quarry. Its copings are formed of heavy curbs worn with the hard usage of one hundred and fifty years. Many of these delightful walks have already been subscribed for but this one over one hundred feet long and five feet broad, the full length of the Perennial Border with all its beauty, is still available for a gift or memorial. The soft grey and buff tones of the stone serve as a foil for all the rich greens of ancient boxwood, yew, magnolia and firethorn, which in their turn form a wonderful background for the delicacy and color of the flowers themselves. There is a succession of bloom here from early spring until late fall. During May when this picture was taken, meadow rue, columbine, iris, *nepeta mussini*, forget-me-nots, roses, spice pinks and other old fashioned flowers filled this portion of the garden with their charm and fragrance. Beyond the wall at the far end of this walk is the extensive planting of the Pilgrim Steps. Especially to be noted are some of the unusual and delightful forms of the old English boxwood.



SOME OLD ENGLISH BOXWOOD ASSOCIATED WITH A GARDEN OF GEORGE WASHINGTON

From one of the ivy-framed windows of the Shadow House, that picturesque garden house in the Bishop's Garden, may be seen "Hortulus: the Little Garden," designed in the spirit of a 9th century herb garden, with its thousand-year old Font as its central feature. Encircling this carved stone survival of the early days of the Christian church in France, is a boxwood hedge from the old maze garden at Hayfield Manor, Fairfax County, Virginia, the house having been built by George Washington in 1761. Ruined from fire and utterly deserted there yet remained enough to suggest what once had been a Colonial home of dignified proportions, with a garden of memories, pungent, tangled and neglected clinging to its doorstep. This small circle, transplanted from its boxwood maze, became the first planting in the heart of the Bishop's Garden around which other portions gradually developed. Some years ago this "Little Garden" with its ancient Font of the epoch of Charlemagne, its historic box and its sweet-scented herbs was chosen by a garden-lover as a memorial. In the distance may be seen the reverse side of the 12th century Norman Arch which forms the main entrance to the Bishop's Garden.



YEW TREE PLANTED IN THE BISHOP'S GARDEN, FEB. 22, 1932, IN HONOR OF WASHINGTON
 This superb yew, *Taxus baccata fastigiata*, was planted by All Hallows Guild on the 200th anniversary of the birth of George Washington in honor of this memorable occasion. This type of long-lived tree was especially chosen so that it might carry this association through many centuries. It was located here on the lawn of the Bishop's Garden to help frame a wonderful view of the Washington Monument. The Guild now offers this tree as a most unusual opportunity for a gift or memorial. Whenever this tree may be chosen by some donor it will immediately release funds sufficient to provide 400 days' employment for needy and deserving men.

A Prayer for the Unemployed and Needy

Our Father in heaven, who by thy blessed Son has taught us to ask of thee our daily bread; We beseech thee for those who in these days of sore distress are brought by lack of work to poverty or hunger. Relieve their distress; make plain the way of deliverance; guide the endeavours of those who seek to aid the needy; and inspire those that have to help those who have not, that we may cheerfully bear one another's burdens, and so fulfill all thy will. Mercifully vouchsafe us these things, for the love of thy dear Son, our Saviour, Jesus Christ. Amen.

St. Mark's Pro-Cathedral

A Beautiful Church on the Plains of Nebraska

By the Very Reverend Francis Robert Lee, Dean of St. Mark's

ST. MARK'S Pro-Cathedral has become the rallying place for the Church life in Western Nebraska. It has been built to endure for ages and has already proved that such a church was needed. Its congregation has increased beyond expectation and is manifesting a new eager and vigorous life. The convocations are held here annually and we predict a greater and more intensified service in the years to come.

The Pro-Cathedral in Hastings, Nebr., was made possible through the consecration of the men and the women of the parish, who dedicated themselves to build a great Church, which fitly expresses in dignity and beauty and serviceableness their thankfulness to God for the gift of His Son, Jesus Christ, who still lives and moves and moulds the lives of men through the Church which He founded to be His mystical body upon earth.

The parish of St. Mark's was organized in the city of Hastings fifty-one years ago, when the Right Reverend Robert Harper Clarkson, D.D., LL.D., was Bishop of the entire state of Nebraska. The sturdy and stalwart pioneers who formed the first congregation, without exception we believe, have gone to their final reward, and are numbered with the saints in glory everlasting. Volumes could be written concerning their heroic struggles, unconquerable faith and high courage.

The original church erected in 1880 cost \$1,200. It was a wooden structure quite modest and unpretentious. No one could say what style of architecture it was. It was nondescript. Nevertheless it served its purpose and was a monument to the faith of those who founded the parish.

Then in 1912 the Right Reverend George Allen Beecher, D.D., Bishop of the Missionary District of Western Nebraska, established Hastings as the See City. This gave to the congregation a tremendous impetus and enthusiasm.

In 1919 all commenced to think about a Cathedral—a Bishop's Church—that would be a thing of beauty for the entire community and District. So, with this splendid vision, they secured as the architect a man of international reputation, Dr. Ralph Adams Cram, a Churchman, of Boston, Massachusetts. Architect Cram furnished plans for the complete structure. Then the ground was broken, stone from the granite beds of Missouri were brought here, and this was the genesis of the Pro-Cathedral building project.

December 5, 1922, was a red letter day in the history of the Episcopal Church in Western Nebraska, when Bishop Beecher laid the cornerstone and conducted the impressive service which consecrated the land for Cathedral purposes.

After the consecration of the land and the laying of the cornerstone, then followed the completion of the basement unit. For five years the congregation worshiped in the crypt. This subterranean vault was converted into a most attractive chapel.

In 1926, on the recommendation of Bishop Beecher, the vestry of St. Mark's invited the author to become dean and rector of the Pro-Cathedral parish. Six months later it was decided to tackle again the construction problem. Building operations were resumed, and this great House of God has risen in glory and towards splendid achievement. The first service was

held in the new church amid the rejoicings of the people on Sunday, February 24, 1929. The future generations, we believe, will find no fault with St. Mark's in its architecture of English Gothic of the 15th century.

A great element in the success of the noble project has been the recognition of the principle of Christian stewardship in relation to the giving of money. The sum of \$500 has been contributed by practically each family in the congregation. Friends in the East have been most generous, and the organizations of the parish. The church as it stands today completed, with the exception of the central tower, represents an expenditure of over \$150,000.

For one going on a pilgrimage through the Pro-Cathedral, let us enter the west doors and pause in the beautiful narthex or vestibule and we find ourselves taking in the whole interior at a glance. There is a note of simple, even austere grandeur in the view because of the noble proportions of the building. One is impressed with the glory and majesty of Gothic architecture. We feel instinctively

that this is the House where God and man will meet for better understanding. Something of heaven is brought down to earth.

In the distance is the Reredos in carven loveliness, above which rise the three East Windows, setting forth in gorgeous coloring the Ascension of our Lord. In front of the Reredos stands the High Altar. Between the congregation and the East Windows there is the Rood Beam, surmounted with a massive Cross, containing the emblems of the four Evangelists. The position of the Cross is eminently proper. The Cross of Jesus is obtrusive. It is central in our Holy Religion, and is placed at the crossing. Only by way of the Cross can we move upward into the sanctuaries of Christianity's holiest experiences.

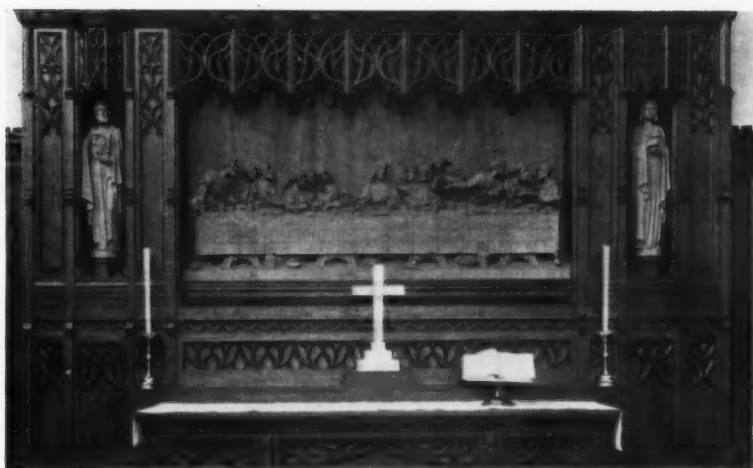
There are great piers of solid masonry without any steel cores that are built of large blocks of stone. Each pier goes far down underground and rests upon huge masses of concrete.

We pass up the steps into the spacious chancel, occupying a position directly under the heavily beamed



GOTHIC ARCHES SHOW SIMPLE BUT AUSTERE GRACE OF ST. MARK'S

Western Nebraska Pro-Cathedral typifies Gothic architectural style in pure simplicity, dignity and serviceableness. Distinguished artists have pronounced St. Mark's as one of the three outstanding buildings in the state.



THE HIGH ALTAR AND REREDOS DISPLAY ARTISTIC BEAUTY

The carving of DeVinci's painting of "The Last Supper" appears in this picture in the centre of the reredos, with the figures of St. Mark and St. John the Evangelist on either side. The reredos was carved by Alois Lang of Oberammergau, the home of the Passion Play.

ceiling, which will carry the future central tower upward another forty feet. At either side of the chancel, extending between the stone pillars, are carved wood screens, concealing from view at this point the chapel to the north and the side aisle through which the choir enters for service from the parish-home at the south.

Standing in the center of the choir we look at the impressive front of the organ. This effective instrument is one of three manuals and twenty-four stops, with preparation made for the later addition of chimes. It was built and installed during the past summer.

Passing through the north parelose screen we reach the Chapel, one of the most devotional portions of the church. It is open daily for meditation and prayer. In the east is the rose window. It shows the face of Christ. The rose window has long been revered as one of the most beautiful symbols in Christian Art. It has been immortalized in poetry by Dante whose Mystic Rose of Paradise may be

called the spiritual image of the rose window.

A marvel of artistic beauty in the Pro-Cathedral is the magnificent carving. DeVinci's "Last Supper" in the center of the Reredos and the statues of St. Mark and St. John the Evangelist were done by Alois Lang of Oberammergau, Bavaria, the home of the Passion Play.

Lang is said to be one of the greatest wood carvers since the Middle Ages. Above this carving of the "Last Supper" is a rich border of wheat and grapes in honor of the Eucharist, and at the very top of the Reredos is a carved cresting containing the first and second Greek letters in the word Christ. The other carving found on the Altar, the Parelose Screens, Choir Frontals and Choir Screens, is also artistically executed.

Truly the transmission of spiritual life will be the gift of St. Mark's to the coming generations.

"Thy will was in the builders' thoughts;
Thy hands unseen amidst us wrought;
Through mortal motive, scheme and plan,
Thy eternal purpose ran."



DISTINGUISHED NEW MEMBER OF WASHINGTON CATHEDRAL CHAPTER

Alanson B. Houghton, former American Ambassador to Great Britain and to Germany, was elected to membership in the Chapter of Washington Cathedral during the latter part of January. Besides a notable career in official life and business, Mr. Houghton is active in the affairs of the Episcopal Church, having served in important capacities in his diocese of Western New York, including the presidency of the diocesan board of religious education. Recently he was chosen as the treasurer of the Continuation Committee of the World Conference on Faith and Order. He served also as vice president of the memorial to the late Bishop Charles Henry Brent to carry on the latter's work, particularly in the Philippine Islands. In acknowledging his acceptance of the appointment to the Chapter, Bishop Freeman wrote Mr. Houghton that the Cathedral "represents a spiritual ideal that is more and more making its impress upon the religious thought of the country."

St. Peter's In Rome

The Central Temple of the Roman Faith Was Threatened by Vandals With Bombs

By James Waldo Fawcett

THE Cathedral or Basilica of St. Peter in Rome is the central temple of one of the major branches of the Christian church. "For all sects, for all believers of whatever faith," it is, as Francis Wey said long ago, "one of the sacred enclosures of the universe."

News went out to the world several months ago that this sacred edifice had narrowly escaped being damaged by vandals, who had placed explosive bombs in its central portion. But fortunately in this instance the infernal machines were discovered and removed to a distance before they were exploded. In the middle of July bombs were found under the central pulpit.

For the time being the authorities of the Vatican and of the city will guard the premises of the Cathedral of St. Peter as never before to provide against any further attempt to injure the edifice. Eventually, it may confidently be hoped, no special precautions will be necessary, because only a maniac could wish to destroy such a noble and historic edifice.

It is to be noted, however, that an ordinary bomb could do very little permanent damage in St. Peter's. Only an infernal machine of unusual size and explosive power could seriously injure the fabric. Its construction is so solid, the foundations so massive, the walls so well built that even a terrific explosion might occur within the church without danger to any prime integral of the design. While the sacrilege of an outrage of this character would be very great, the practical effect would be inconsiderable. St. Peter's was planned to endure for centuries. Like Rheims

Cathedral, like Soissons and Le Mans, in France, it would survive an assault of cruel intensity.

The history of the building of the Basilica may be outlined as follows: On the site of an oratory said to have been erected by Pope Anacletus about 90 A. D., over the tomb of St. Peter, close to the Vatican Circus, Constantine the Emperor built, in 319, a church in the form of a Latin cross preceded by a portico. This church was consecrated on November 18, 326, by Pope Sylvester I. It subsequently underwent considerable alterations, and towards the middle of the 15th century, when the ancient fabric threatened to collapse, Pope Nicholas V resolved to rebuild it. The work was begun in 1450 by Bernardo Rossellino or Leon Battista Alberti, and progressed slowly until Pope Julius II entrusted it to Donato Bramante in 1506. Bramante proposed a new plan consisting of a Greek cross surmounted by a gigantic central dome and flanked by four smaller cupolas. At the death of the Pope and the architect, in 1514, the four central pillars and the arches of the dome had been finished.

Pope Leo X summoned the great Raphael to superintend the work in collaboration with Fra Giocondo and Giuliano da Sangallo. Raphael proposed a new plan, on the lines of a Latin cross, but when he died in 1520, his successor Baldassare Peruzzi reverted to Bramante's design. Neither Pope Adrian VI nor Pope Clement VII advanced the work, but under Pope Paul III fresh impetus was provided by Antonio da Sangallo the Younger, who adopted the plan of the Latin cross.



DOME OF THIS GREAT CATHEDRAL IN ROME

The most celebrated cupola in the world, this glorious conception was evolved by Filippo Brunnelleschi and executed by Michael Angelo. It was completed (by Carlo Fontana) in 1590. From its crest the Cross of the Saviour can be seen from all parts of Rome and may be rightfully termed one of the most historic landmarks of the Christian world.

At the death of this director of the enterprise, Pope Paul summoned Michael Angelo to take charge (1546)

and the Greek cross plan was again decided upon, Bramante's idea being developed "with even greater audacity."



THE TOMB OF ST. PETER AND HIGH ALTAR OF THE CATHEDRAL

The famous baroque baldacchino, designed by Bernini and unveiled on June 28, 1633, by Pope Urban VIII, is a colossal canopy, 95 feet high. It is cast of bronze taken from the Pantheon. Only the Sovereign Pontiff may celebrate mass at the Altar.

Michael Angelo, regarding the Pantheon as unambitious, envisaged Brunelleschi's Florentine cupola as the

model for his dome and substituted piers of tremendous strength for Bramante's columns, though reverting

to the Pantheon for the theme of his facade. He continued to direct the work until his death in 1564. His successors, Vignola and Pirro Ligorio, were followed by Giacomo della Porta and Carlo Fontana who completed the dome in 1590 and decorated the inside with mosaics. Pope Paul V in 1605 pulled down the unfinished facade and commissioned Carlo Maderna to lengthen the nave towards the Piazza di San Pietro. The present portico and the facade are Maderna's work. On November 18, 1626, the 1300th anniversary of the original consecration, Pope Urban VIII consecrated the new church. The cost of construction up to the close of the 17th century had been estimated at some 235,000,000 lire or approximately \$47,000,000.

The Cathedral of St. Peter is the largest church in the world as well as the richest, and, although it represents the genius of many different schools and types of mind, the visitor is struck with "the apparent unity of so vast a construction." The exterior length is 727 feet. The facade is 145 feet high and 369 feet wide. The cross on the dome rises 435 feet above the ground. Within, the church is 613 feet long and 451 feet wide across the transepts. The nave and aisles measure 198 feet across, the height being 152 feet. The diameter of the dome is 138 feet. The total area is 163,728 square feet, or about twice that of St. Paul's Cathedral in London.

The Basilica dominates all Rome, "declaring itself in the skies." The facade has been questioned on the

ground that "it masks the dome," and "its pediment is abortive," but the great piazza beneath it, with its 284 columns, may have something to do with this effect. Under the frieze is the central balcony "whence the Sovereign Pontiff blesses the city." Above the great door is the Barque of St. Peter, a mosaic executed in 1298 by Giotto for the old Cathedral. The last door on the right is the celebrated Jubilee door, "only opened in the holy year, four times in a century."

Inside the church, the pilgrim is "dazzled with a mass of splendor." The nave is the longest and one of the highest known. The sanctuary appears in the distance like a sparkling star at the far end of a prodigious telescope, a delicate jewel in a cloudy, misty cavern of colored walls. People moving about seem only animated dolls of pigmy size. Weeks may be spent in examining the structure. The average visitor must come away with mere impressions. But no one who has seen St. Peter's can ever forget it.

Even if it were not a gloriously beautiful edifice, "the dome which makes the Cross sparkle over the horizon of Rome higher than the eagles of Jupiter ever flew, is the true mountain" of a spiritual empire; "the hills make a circle of homage around it."

Francis Wey said, "The Basilica of St. Peter is even more than a prodigy of human will; it is the sensible translation of a thought; it is the history of Christianity sung in a poem of stone and marble."

PLANS UNDER WAY FOR GUILDFORD CATHEDRAL

The interesting plans for building another great English Cathedral—the Cathedral Church of Guildford to be erected on Stag's Hill near that city—which are still under way, have been communicated to Mount Saint Alban. No general appeal has yet been made for funds to build the Cathedral, but a few enthusiastic supporters have offered approximately £20,000 in spontaneous gifts. A campaign for the fund is being delayed on account of current financial conditions as the objective before building operations can be commenced, is at least £200,000.

A preliminary competition, open to all architects, for the plans of the proposed Cathedral has been conducted and 192 architects submitted their designs. Five architects were chosen to participate in a final competition and a jury of award will reach a decision on next July 22nd. The jury consists of the Right Honorable the Earl of Middleton, K.P., the Venerable the Archdeacon of Surrey, Mr. Walter Tapper, A.R.A., Mr. Curtis Green, A.R.A., and Mr. Philip Johnston.



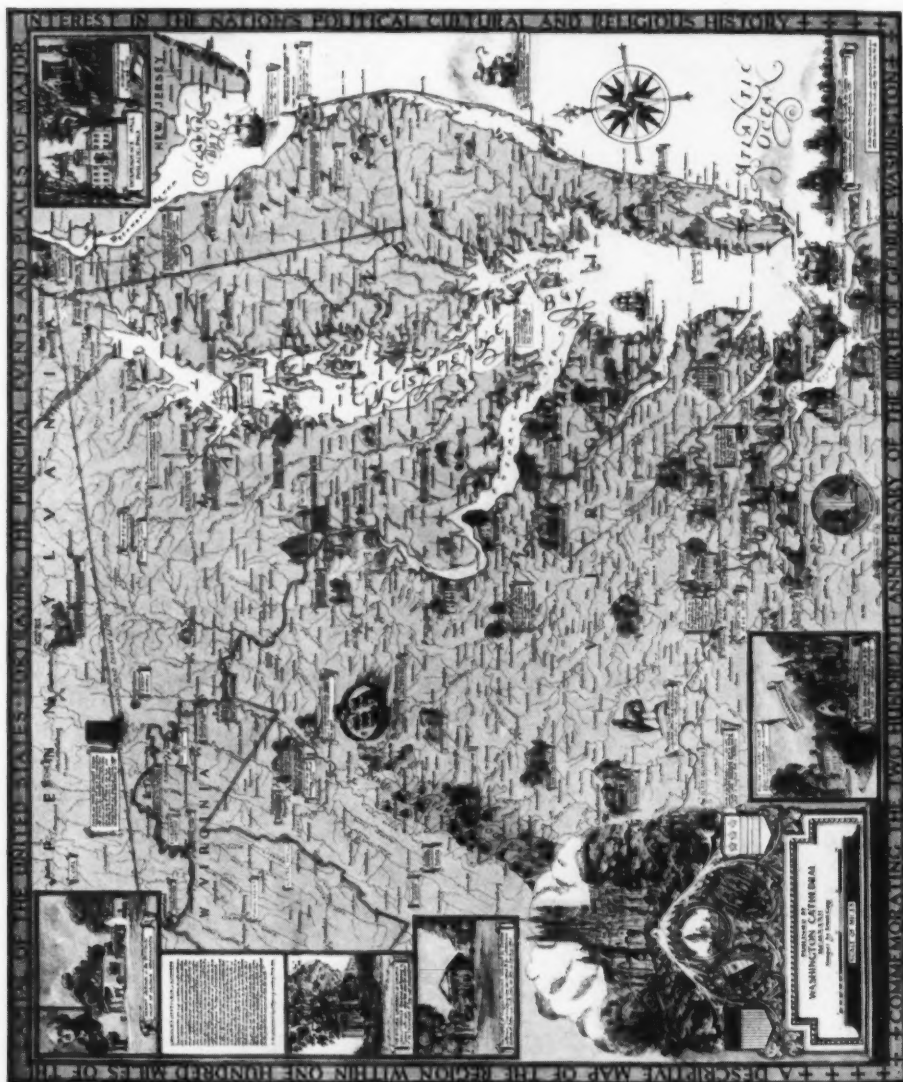
CELEBRATES THE FIFTIETH ANNIVERSARY OF HIS ORDINATION

The Reverend Joseph Fletcher, Canon and Librarian of Washington Cathedral, recently rounded out a half-century of notable service in the Episcopal Church. The 50th anniversary of his ordination was commemorated with a celebration of the Holy Communion, attended by Bishop Freeman and many friends among the clergy and laity. His service included many important parishes in New Jersey, Maryland and Washington and the principalship for a number of years of the Diocesan School for Girls in Maryland. This photograph shows Canon Fletcher in front of his home on Mount Saint Alban which is the first unit of the Clergy Village that will be built on the Cathedral grounds for retired clergy.

Through a generous gift from Canon and Mrs. Fletcher this house was built.

HISTORICAL MAP

One of Washington Cathedral's contributions to the celebration of the Bicentennial anniversary is reproduced in this photograph. The classic dome of the Capitol centers the design of the map and its main decorative cartouche is a beautiful view of the South Transept and central tower of the Cathedral. Among the seals and shields emblazoned in rich colors on the map are those of the United States and George Washington and the Washington Cathedral. In its upper left hand corner is a scroll on which are inscribed the words of Lincoln's Gettysburg Address. The map is a living witness of the early days of the Republic, Civil War events and of modern landmarks and monuments to George Washington and other Revolutionary leaders. More than forty colonial churches are shown in pictured replicas of their outlines and all the important battlefields of the Revolution and the Civil War also are represented. A number of historic events such as the signing of the Declaration of Independence are depicted, while the present is not forgotten, as the quaint old cabin of President Hoover's camp in the Shenandoah National Park is shown.



Cathedral Map Honors Washington

Notable Historical Document Published by Washington Cathedral, Showing Patriotic Shrines and Landmarks Within 100 Miles of National Capital

THE shrines and historic landmarks, associated with George Washington and American history in the region within 100 miles of the National Capital including the location of the famous colonial churches, are the outstanding features of a beautiful map, published by Washington Cathedral in commemoration of the 200th anniversary of the First President's birth.

It was the purpose of the Bishop, dean and chapter of Washington Cathedral to portray through the map "the events and places of major interest in the Nation's political, cultural and religious history."

Fortunately the Cathedral was able to secure the services of a noted cartographer, Major Ernest Clegg, of New York City, and the map is regarded both as a work of art and a historic memento of the Bicentennial observance. Major Clegg has won a wide reputation through his decorative maps of the World War front, Lindbergh's Flight, Long Island, Fifth Avenue and others.

The idea of having such a map published by the Cathedral in 1932 was evolved by the Reverend Dr. Anson Phelps Stokes, canon of Washington and Chairman of the Cathedral Bicentennial Committee. Canon Stokes did much of the research in preparation for the design, assisted by Canon Edward Slater Dunlap and other members of the Cathedral staff of clergy.

In addition to the regular edition of the map, lithographed in color and available at the Curator's Office of Washington Cathedral at one dollar per copy, is a limited edition of 200 numbered prints, hand-colored, bearing the artist's signature and the autographs of the Right Reverend James E. Freeman, Bishop of Washington, the Very Reverend G. C. F. Bratenahl, Dean of Washington, and other Cathed-

ral officers. More than five days' work on the part of the artist is spent on each map in the limited edition and these maps are varnished to insure permanency. The limited edition sells for \$100 each and will be valuable for collectors.

More than forty colonial churches are shown in pictured replicas of their outlines and in the design are represented all the important battlefields of the Revolution and the Civil War, ranging from Yorktown on the south to Gettysburg on the north. A number of historic events such as the Signing of the Declaration of Independence are depicted, while the present is not forgotten as the quaint log cabin of President Hoover's camp in the Shenandoah National Park is shown.

In designing the map Canon Stokes was insistent that special emphasis be laid upon important events in the life of Washington and those characters associated with him in the founding of the Nation. Insets depict Kenmore, Williamsburg, Mount Vernon, Jefferson's Rotunda at the University of Virginia, the Washington Monument and many other historic spots connected with the lives of the great men of that period.

It took the designer and research workers more than a year to prepare this map. All the historic data was checked in cooperation with the Library of Congress, the manuscript division of the New York Public Library and the Yale University Press.

The region depicted on the map is all of Delaware, Maryland and Eastern Virginia, as well as adjoining parts of Pennsylvania, New Jersey and West Virginia. The inclusion of Chesapeake Bay and the Atlantic Coast added picturesqueness because of the portrayal of gallant ships of historic significance.



GENERAL JOHN J. PERSHING, CHAIRMAN OF THE NATIONAL COMMITTEE FOR
WASHINGTON CATHEDRAL

Having seen Cathedrals damaged and partly destroyed in France during the World War, General Pershing has often said that he is proud of the privilege to help build a great Cathedral in the Capital of the United States. While presiding over a luncheon for members of the National Committee and other guests on February 9th, he said: "I am very proud to know that right now when it is so difficult to evaluate the things temporal in which we are interested, the spiritual ministry of this Cathedral-in-the-making is to be so expanded that it may embrace all who feel the urge to rely on Divine Guidance as they face the problems of their own lives. * * *

The Cathedral and The Challenge of 1932

A SIGNIFICANT meeting of the National Committee for Washington Cathedral was held in the College of Preachers Refectory on February 9, 1932, when General John J. Pershing, as Chairman, entertained at luncheon for eighty or more of his associates on the Committee and other guests who are interested in the completion of the Cathedral. Among the guests of honor were Mrs. Herbert Hoover, Honorary Chairman of the National Women's Committee for Washington Cathedral, Mrs. Woodrow Wilson, the Honorable Andrew W. Mellon, Treasurer of the National Executive Committee, and Mrs. William Adams Brown of New York, National Chairman of the National Women's Committee. In order that the inspiration of this notable occasion may be shared with friends of the Cathedral enterprise throughout the country, the following transcript of the addresses has been prepared:

General Pershing spoke, in part, as follows:

Mrs. Hoover, Bishop Freeman and Fellow Cathedral Builders:

As Chairman of the National Committee and in behalf of my colleagues on the Cathedral Chapter, I have the great privilege of expressing our appreciation for your interest in this sacred undertaking as manifested by your presence here today. * * *

For recent accomplishments and for the growing interest of people throughout the country in the Cathedral we are grateful today. But we look backward only long enough to obtain new perspective and acquire renewed enthusiasm for the next forward step which will be explained to you shortly by Bishop Freeman. I am very proud to know that right now when it is so difficult to evaluate the things temporal in which we are interested, the spiritual ministry of this Cathedral-in-the-making is to be so expanded that it may embrace all who feel the urge to rely on Divine Guidance as they face the problems of their own lives.

I have always felt and frequently said that this Cathedral ought to be completed with all reasonable haste so that it may render the fullest measure of service possible to our day and generation instead of having to postpone its benediction upon the Nation and the world until future years. When one of the large motion picture

concerns asked me to make a "talkie" and I consented on the express agreement that my subject would be this enterprise in which we are all so deeply interested, I concluded my remarks on that occasion with these words, which I repeat to you today:

"Washington Cathedral will represent the ideals of our democracy. People from every section of our country and from every walk of life will participate in its perfection. Thus the cross that crowns its tower will proclaim the message of Christianity to all America!"

Mrs. Brown spoke as follows:

Mrs. Hoover, Mrs. Wilson, General Pershing, Bishop Freeman and Friends:

It is a privilege which I deeply appreciate to represent the National Women's Committee for Washington Cathedral at this distinguished gathering of leaders of American life, thought, and aspiration.

Guided by such men as Bishop Freeman and General Pershing, the progress of Washington Cathedral toward completion seems sure. The question is how steadily and how quickly can progress be made? It is to help to answer that difficult question that the National Women's Committee has been created.

In addition to the pleasure of speaking on behalf of a group of splendid women leaders, some of whom have

come from a distance to be with us today, there is a special pleasure for me in finding myself for a second time serving under the direct command of General Pershing.

The first time, as the General could not possibly be expected to remember but as we who met him could not possibly ever forget, was at the Headquarters of the American Army in France about fourteen years ago. A little group of American women had come to present a report to the Commander-in-Chief. The report, which was the pride of our office staff, consisted of a map of the arena of war thickly studded with small wooden pegs indicating the service stations of the War Work Council of the Y. W. C. A. As we waited for the arrival of the General, rather nervous at the thought of the approaching interview, the fear just flitted through my mind that the man on whom the eyes of all the world were fixed might think at first glance that we wanted to present him with a pin-cushion!

General Pershing came, received us with the utmost kindness and spoke words of commendation which we can never forget. After an interval of fourteen years I am glad to be able to thank him for them.

And now again we are passing through a time of deep and widespread national distress, and we turn instinctively to our former leaders. Every patriotic woman is asking herself the question so universally asked and so nobly answered during the World War, "How can I, as an individual, make the most effective contribution to the welfare of my country?"

The Bishop of Washington with his Chapter and clergy, the National Committee led by General Pershing and the National Women's Committee offer to every such questioner an opportunity to share in a work of spiritual significance nationally needed now! But it lends an additional motive to remember that what we do will protect and enrich the lives of our children and will continually draw

other human lives upward toward the heights of power, peace and joy.

In conclusion may I say that the National Women's Committee has a lively sense of the privilege which is ours in being able, in our plans for the building of the beautiful porch of the North Transept and for the extension of the National Cathedral Association, to rely upon the sympathy and interest of Mrs. Herbert Hoover, our Honorary Chairman, whose faith in the ultimate success of our efforts, in spite of obstacles, it is our ardent ambition to justify.

[At this point Mrs. Hoover arose and paid a spontaneous tribute to the leadership of Mrs. Brown which, greeted with applause, was acknowledged gracefully by General Pershing in behalf of those present.]

Senator Pepper spoke, in part, as follows:

General Pershing, Bishop Freeman, Mrs. Hoover, ladies and gentlemen:

I am always glad of an opportunity to speak for the Cathedral, when the Cathedral is not able to speak for itself, but I have the conviction that the Cathedral can speak for itself in words more eloquent than any that can be uttered by its friends.

The fact is that the Cathedral in speaking for itself will tell you of the past more eloquently than mere statistics; but as you see, (as you shall presently) those parts of the structure already completed, you will realize that the work that has been done is not to be compared with that which is still undone, and that our real problem lies before us. In prosecuting the work of the Cathedral, we are not doing so merely to realize an ideal, or to achieve an ambition; we are doing a more present and practical thing—we are giving employment to a multitude of people who, otherwise, would be out of work.

I hear people say that this is no time for building Cathedrals. In God's

name, why not? Every gift that goes into the Cathedral fabric is a witness to the power of Christ; and further than that, it is an evidence of good will to your fellow men by keeping employed those who are employed here and in giving employment to others who are not employed. Here, we have the greatest opportunity in the country to go forward with a work of construction; to undertake even greater things than any undertaken hitherto. We are building, stone by stone, that which is to be in the Capital of the Nation a witness to our faith in God and to our love for our neighbor. So when anyone says this is no time to build the Cathedral, I ask "Why not?"—and to this question there can be no effective reply.

We hear much—too much—about depression. I say let's stop talking depression. It is true, of course, that property values are down, but I am not in the least depressed. I am in control of my own spirit. I must not be depressed in my own mind merely because stocks go down and bonds deteriorate in value. Why should the spirit within me be depressed, when we have the Cathedral to live for? My spirit does not rise and fall with the thermometer or with any external index. The building of this great Cathedral represents the best means of relieving the depression and alleviating unemployment. This is a permanent structure to last through the ages: this is not artificially created work of a transitory nature. Therefore, let us not talk about depression. Let's talk in terms of hope and beauty; let's devote ourselves to the achievement of the great ideal that is before us; let us supply daily work for men to earn their daily bread.

It is no ordinary opportunity to keep people at work; it is the most unique opportunity I know of in the world, and by carrying on without reference to the depression; by achieving our ideal, we can, in the meantime, do our duty as citizens of the republic, and show that America

is able to rise with confidence and assurance above such conditions as those through which we are now passing.

BISHOP FREEMAN'S ADDRESS

A summary of Bishop Freeman's address follows:

Nothing could be more opportune than the calling together of this National Committee, under the leadership of its distinguished head, General Pershing. It is always his right to command, and to serve under him and to obey him a privilege. He calls us today as he called the nation fifteen years ago, to meet a great emergency and to follow the colors. Today it is a call to recognize the high claims of the Christian Church, and to make its standard dominant in the capital of the Republic. With a vision as clear as that which made him the incomparable leader of a victorious army, he summons us to see in the present world crisis the supreme need of lifting high the standard of our Christian faith above the storm and strife, the confusions and disorders of the present hour.

If but a few years ago we regarded this mighty Cathedral, this strong and stalwart witness to our Christian faith, as a luxury, today we must regard it as a necessity.

The sobering events of recent years have placed a new challenge upon Christian institutions. Materialism and our ill-placed security in purely human institutions have tragically failed us. Not in the artistry of this building does its strength reside, but in what it stands for and witnesses to. It is the glowing symbol of what we hold to be basic and fundamental to our life. Placed as it is in the Nation's Capital, it stands before men boldly challenging them to recognize the fact that God has made and preserved us a nation! In eloquent and compelling tones it speaks to a distracted world of those elemental things that are indispensable to our peace and continuing security. Its claim has never been greater than now. Movements are

afoot that would strike down those institutions and principles that have been our stay for generations. In the face of these threatening conditions the Church must courageously and with high consecration resist and repel all attacks and strengthen and entrench its position. In no place is this more urgently needed than here at the Nation's Capital. However provincial we may be, let us not forget that Washington is the Nation's first line of defense.

Here must be built those stable institutions that represent in a conspicuous way those deep spiritual ideals that we hold to be indispensable. Washington Cathedral on its lofty eminence must increasingly witness to these ideals—and witness to them in such terms as to serve the needs of all men. In fine, this growing and majestic building must be a spiritual power house, a source of inspiration, an interpreter of all that contributes to loyalty, loyalty to God and loyalty to the best and loftiest of American ideals.

To make this great work more effective we have recently called into being a National Cathedral Council, comprising the present Chapter of fifteen men and fifteen others, carefully

chosen from our own and other Christian bodies, and in all Cathedral Committees this larger body will share. It is a step that I believe will give the Cathedral a far wider field of service and greatly deepen its spiritual influence. General Pershing has called his National Committee together today because we all feel that this supremely important spiritual enterprise is confronted with a situation that demands our most strenuous efforts in its behalf. The situation is made more critical by reason of those high aims for which the Cathedral stands and that have never been more urgently needed than at the present time. This work cannot and must not stop.

Be the gifts large or small, they must be had in this critical hour. While vast sums are being spent on public works and buildings this which we do here for God and country cannot suffer suspension.

Further information about the Cathedral undertaking and its immediate needs will be furnished gladly if those interested will write to Bishop Freeman, General Pershing, or the Secretary of the National Committee, care of Cathedral Offices, Mount Saint Alban, Washington, D. C.

A TRIBUTE TO THE HONORABLE ANDREW W. MELLON

From the Chapter of Washington Cathedral*

WHEREAS the Honorable Andrew W. Mellon, after serving the United States for eleven years as Secretary of the Treasury, has accepted appointment as Ambassador to Great Britain and is soon to leave for his new post;

BE IT RESOLVED: That the Chapter of Washington Cathedral places on record its deep appreciation of Mr. Mellon's great services to the Nation as a member of the Cabinet of three Presidents, and to the Cathedral as Treasurer of its Executive Committee since 1923. The Cathedral Chapter is happy that Mr. Mellon's vision for a more beautiful National Capital has comprehended the significance of Washington Cathedral as a symbol of the Nation's faith. We extend felicitations to Mr. Mellon and assure him that his further service to America and the world in the sphere of international affairs will be followed with our prayers to Almighty God for his personal welfare and the success of his important mission.

February 8, 1932

*This resolution, presented to Mr. Mellon personally by General Pershing during the luncheon on February 9th, was concurred in by the National Committee and other guests on motion of former Senator Pepper.

Washington Cathedral and the George Washington Bicentennial

The Cathedral in the Nation's Capital is to be, God willing, the most beautiful building that human hands can erect to His glory in this day and generation.

During the last four years the Cathedral, as a structure, has been blessed abundantly in gifts and offerings that made possible such advance work as structural completion of the Choir, the completion of the Crypts and opening them to pilgrims, the building of the North Transept (with the exception of the vaulting) and the beginning of work on the South Transept.

All these accomplishments have carried with them a moral pledge to the donors and the public to make the Cathedral render an increasing spiritual service to the thousands who seek its doors. Happily the Choir is to be opened temporarily for public worship on Ascension Day, May 5th. The funds required for this step have been pledged by faithful friends of the undertaking.

Therefore the immediate needs are twofold:

FIRST—to provide for the orderly development and enlargement of the Cathedral work in all its departments, thus continuing employment and furnishing a spiritual background for the George Washington Bicentennial in the city which bears his name. It is estimated that \$135,000 will be required for these needs during the remainder of 1932 in monthly amounts of \$15,000.

SECONDLY—to continue construction of the South Transept and adjoining portions of the fabric, enabling the retention of the skilled artisans and craftsmen, many of whom have been working on Mount Saint Alban since they finished the Lincoln Memorial. The architects estimate that \$360,000 or a monthly appropriation of \$30,000 will be needed to proceed with construction on a minimum basis. If the schedule could be increased to a monthly basis of \$60,000, as in normal times, the South Transept would rise steadily to join the North Transept, waiting expectantly, with only the Crossing to come in between.

When the Cathedral site was freed from debt in 1906, the donor of the last gift for this purpose set up a sundial and open air altar with this inscription:

TRANSIT UMBRA LUX PERMANET

THE SHADOWS PASS—THE LIGHT REMAINS

Washington Cathedral faces 1932 in that spirit.



COLLEGE OF PREACHERS



FROM THE WARDEN'S STUDY

From the first all the men who have been with us have become automatically free subscribers to THE CATHEDRAL AGE. It has been

**The Cathedral
Age
and the
College of
Preachers**

regularly mailed to them without charge. This has been a great benefit, not only because of the intrinsic interest and value of the magazine but also because it has become a medium of communication between the College and all the members of our fellowship. This free benefit must now come to an end. Money for maintenance has become scarce, as elsewhere, so at Washington Cathedral. The budget has been severely cut and THE CATHEDRAL AGE in its turn has been affected. It can no longer afford free distribution on so large a scale. Therefore there must in the future be a regular charge made for receiving it. This charge to "alumni" of the College of Preachers will be \$1.00 a year which comes to twenty-five cents a copy. The magazine is of such value to the College that the Warden would feel justified in paying out of College funds the sum needed to continue the distribution of THE CATHEDRAL AGE to all the men who have been at the College. On the other hand, he hopes that this may not be necessary. Many, if not all, of the men may feel that the \$1.00 a year which it will cost them will be well invested. These subscription dollars may be sent either to the Warden's

office or to Mr. E. N. Lewis, the Editor of THE CATHEDRAL AGE, at the Cathedral Offices. As our work grows, there will be an increasing need of regular bulletins of information sent out from the College on its own account. Meanwhile the medium of THE CATHEDRAL AGE is of very great value to us here. For that reason we greatly desire that its distribution shall be as complete and inclusive as it has been heretofore.

Every man who has been with us will be interested and thankful to hear that on Ascension Day next there will be opened, for regular worship and preaching, the glorious Apse and Choir of Washington Cathedral. For eighteen years the Cathedral services have been held in the beautiful but limited (in spaciousness and seating capacity) Bethlehem Chapel dedicated to the memory of Henry Satterlee, the first Bishop of Washington. In recent years construction has gone on apace. The Apse and Choir, with its two capacious side aisles, to be known as the Chapels of St. Mary and St. John, are now structurally complete. The enthusiastic energy of Bishop Freeman has succeeded in raising a sufficient fund given specifically for the purpose of furnishing the Choir with all requisites for regular and permanent use, and the contractors have assured him that all will be in

**Worship in
Cathedral Choir
and Apse on
May 5th**

readiness by Ascension Day. So the dream which for many years has haunted the imagination of our Cathedral builders is on its way to realization. The significance of this can hardly be exaggerated, especially in view of the fact that this year, which marks the bicentennial of Washington's birth, will draw strangers and pilgrims to Washington and the Cathedral in increasing numbers.

In the appointment of the Reverend Malcolm Taylor, of Greenville, S. C., as Director of the work of the Commission on Evangelism, the College of Preachers has an important share and a very lively interest.

**Announcing
a Director
of
Evangelism**

Mr. Taylor will live in Washington and will be working in the College of Preachers during the three periods in

each year when we hold our regular conferences for the clergy, that is from October to Advent, from Epiphany to Lent, and from Easter to the middle of June. While with us, Mr. Taylor will take his part in the instruction of, and conference with, the men who come and will also be in contact, chiefly through correspondence, with our Associates and especially with those who have the gift, and are ready for the responsibility, of intensive spiritual ministry, both in their own parishes and elsewhere. In this way, it is hoped that the evangelistic ideal aimed at in the appointment some years ago of "Seventy Associate Missioners" may be realized in a practical and fruitful way. The Commission on Evangelism has obviously been greatly hampered in its task because there was no one in the field to give his whole time to its direction. In the appointment of Mr. Taylor there should be a very happy and effective combination of the closely united aims of the Commission on Evangelism on the one hand and the College of Preachers on the other.

There is a growing conviction on the part of thoughtful men, both among the clergy and the laity, that

**Intensive
Evangelism
Among Small
Groups**

the best kind of evangelistic work in these days can be done, not so much among masses of people, as by intensive ministry to groups gathered together for considerable periods of instruction and devotion. The body of the faithful, of those, that is, who at least profess allegiance to the faith and worship of the Church, needs to be enlightened and stimulated in apprehension and devotion as the first necessary step towards any real and permanent extension of the Kingdom. Each of our parishes and missions must become more evidently and sensibly a center of spiritual light and heat before the attraction and appeal of the Gospel of Our Lord will make



THE REVEREND MALCOLM TAYLOR

its way, as in old times, among those outside. In the appointment of Mr. Taylor to his two-fold office as described above, this point of view is tacitly assumed, for Mr. Taylor's whole training and experience have been in this direction and his heart is definitely set on this ideal. It will be remembered that his name is among those who were appointed last autumn at one of the conferences led by the Bishop of St. Albans as an organizing committee for the promotion of Schools of Prayer, Quiet Days and Retreats. Many very hopeful lines seem, therefore, to converge in this new work which Mr. Taylor is to undertake. We at the College of Preachers no less than Mr. Taylor himself, very earnestly ask the prayers of all who have been with us that we may be rightly guided in this new development.

In the latter part of February the Bishops of the Fourth (Sewanee) Province, together with the Bishops of

A Bishops' Retreat for Fourth Province

Virginia, came to the College for a Retreat of three days, conducted by the Presiding Bishop. Plans for it were made some months previously through the initiative of the Bishop of Louisiana, then president of his Synod. The Warden gladly promised the free use of our building and the Presiding Bishop readily agreed to set apart the time. The event seems to have been unique in our history. There is no record or memory of any similar meeting between the Presiding Bishop of the Church and a group of his brother Bishops. Much more important than this, however, is the enthusiastic response on the part of all the Bishops who attended. They are now convinced that chief emphasis in the future must be laid on the pastoral relation of the Presiding Bishop to the other Bishops and that he must be free to take this as his chief responsibility. All of them have become keen propa-

gandists, if such a word may be used in so serious a context. Before they left, a definite plan was outlined by which the Bishops in each Province are to be urged to arrange for similar Retreats, in this way unifying the whole body of the Church as it has never been unified before, and resting its whole missionary activity upon the deep spiritual foundation which alone can properly sustain it. There can be no question that all this is most hopeful for the future, especially in these distressing and troublous times. It is also very certain that the College of Preachers can do no better nor more far-reaching service for the Church than in welcoming the use of its building for just this purpose. Incidentally, a closer contact between the College and the Bishops of the Church will be established greatly to the good of our work.

The week-end conferences for laymen during Lent have marked a real advance in this side of our work. The

Our Work for Laymen in Week-End Conferences

patient and persistent efforts of Mr. Sturgis during the last three years are bearing fruit in the increasing willingness of the laymen to come to us and in a growing interest on the part of the clergy in cooperating with us to get the right kind of men. It is probably true that every layman who has been with us is, at least in some measure, a missionary willing to bear witness to benefits received here and to urge his brother laymen to accept our invitations. We have found it useful in each of these conferences to have present a certain number of men who have already been with us, who bring with them other men from their own parishes encouraging them to make an experiment from which they otherwise might shrink. We of the clergy sometimes fail to realize how few of our laymen have ever known any "spiritual exercise" except church attendance on a Sunday morning! The

Warden is always glad to hear from those priests who have been with us of men in their parishes who might be interested.

There has been another misunderstanding in regard to invitations to the College. It seems that some men

**A Word About
Unwelcome
Invitations**

who have no interest in the College or its work, have been surprised at receiving invitations. In some cases surprise has grown into annoyance when after a first invitation had been declined, a second followed in its train. We at the College must, of course, take full

responsibility for sending these unwelcome invitations. We are sorry that the error has been made. It is a little difficult, however, to see how it can always be avoided. We certainly do not mean to ask anyone who does not want to come. As a matter of fact, the men whom we ask have all of them been recommended to us. The trouble evidently has been that the recommenders sometimes have recommended without sufficient knowledge. It might be better in the future if, before names are sent to us for invitations, inquiry be made as to whether such invitations would or would not be well received.

"THE MINISTER IN THE MODERN WORLD"

The Bishop of Central New York, the Rt. Rev. Charles Fiske, D. D., conducted the second conference of 1932 at the College, Jan. 7-14, his subject being "The Minister in the Modern World."

In the first lecture he described the modern situation, with its intellectual skepticism, the breakdown of old moral codes, the present world confusion and the political, social, economic and industrial readjustments following upon it; all of these problems aggravated in America especially by changing conditions of family life, with a people constantly on the move, without deep rootings or permanent attachments.

The second lecture showed the urgency of the call to the ministry in view of the serious disintegration of belief which characterizes such a period of readjustment and the challenge to large and fruitful service in facing such difficulties and carrying men and women through to conviction and surrender to Christ; calling attention especially to the new methods by which the Church must meet these changed conditions.

There were eight other lectures;

two were on the prophetic ministry, with special emphasis, in the first, on intellectual problems and, in the second, on the need of warm, vivid, simple, and natural preaching of the story of Christ for a people who seem to be amazingly ignorant of the simplest facts about Him or the simplest truths of His religion.

Two lectures were on the teaching ministry, the Bishop, in the first of them, dealing with the problems of applying Christ's teaching to the complex life of today, while showing its winsomeness and beauty and attractive power. The second lecture dealt almost wholly with group instruction. "Jesus Christ never preached; one cannot imagine Him in the pulpit. He gathered little groups of men about Him and taught; he spoke simply and quietly of spiritual things with such friendly naturalness and simplicity that the common people heard Him gladly."

There followed two lectures on pastoral work; one on the "friendly pastor" and his attitude toward changing social customs, the revolt against a repressive morality, and the rejection of authority in faith and morals;

the second on pastoral "contacts," the following up of "leads" and the ways in which intimate pastoral relations may be established today in spite of the difficulties arising from the absence of a settled home life and without the advantages of an easily reachable people.

The final lectures were on the work of the priest, with special reference to more careful, reverent, and intelligent thought in arranging for and in ren-

dering the services; the absolute need of a more disciplined life, planned to avoid waste of time and unnecessary engagements and "entangling alliances," and the way in which to teach the sacramental life of grace and win people to the Church's devotional system; the series closing with some practical counsel on common faults of the clergy which so often lead to tragic failures in the ministry.

C. F.

"THE PREACHING OF THE PROPHETS"

With few exceptions, the twenty-four men who met at the College of Preachers for the last week in January had attended previous conferences. The unusual privilege of coming a second time was given in order that men who had derived particular benefit from a first conference might be given further impulse and help; the scope of the work being broadened still more by this means.

From Maine to Oklahoma, of all brands of churchmanship, we signed our names according to custom, in the Warden's book, and immediately were put to work. Dean Fosbroke, of the General Theological Seminary, led the conference. His subject was "The Preaching of the Prophets." Step by step he guided us through Amos, Hosea, Micah and Isaiah, revealing a richness of material and freshness of application which was always enlightening and at times startling.

Each morning the Dean lectured for an hour, after which we separated into three groups to discuss and develop a thought assigned to each. We then returned to the common room to report to the conference as a whole. These group conferences were spirited and full of debate. The subjects developed so greatly that we could scarce await our turn to report results. However, we found that all our remarkable

discoveries were familiar already to the Dean! Among the subjects discussed were "The value residing in Amos as the prophet of doom"; "What has the prophet's attitude toward sacrifice to say to our own day?" "In what sense did God regard Israel as a chosen people?" and "The meaning of Holiness."

Dean Fosbroke brought home to us the realization that these 8th century prophets, speaking in the day of Israel's greatest prosperity, saw with almost miraculous insight the inevitable doom awaiting any people who start out by giving God credit for their success and end up by thinking of Him merely as a national asset. This lesson has been given to and pressed upon every great nation during the intervening centuries, but not learned by any. It faces our own country today in challenging fashion.

He showed how firmly Jesus' teaching was based and built upon the teaching of these prophets. "Religion calls for completeness of surrender. 'Ye cannot serve God and Mammon.' A man must forsake all that stands in the way of this surrender, father, mother, sister, wife. This is a hard, alien note to modern Christianity, yet it is the power with which all else begins." We have been so overcome with the idea of God's forgiving love that we feel forgiveness awaits us,

whatever we may have done, forgetting that God has a purpose which must be accomplished, else he ceases to be God. "We make God our aid rather than our judge and our redeemer. God, not man, is at the center of life and it is His will that must be done."

Any conference finds itself most truly in corporate worship. Our inspiration was built up in the daily Eucharist, the daily Offices, noonday intercessions led by Dr. Kinkead, and Compline. In many ways the most helpful half hour of the day was a meditation on the vision of St. Paul, led by the Warden. We reaped such a rich harvest of meditative and homiletical material in Bishop Rhinelander's treatment that his subjects must be mentioned.

1. "Saul, Saul, why persecutest thou me?" The divine cry of wounded love. 2. "Who art thou, Lord?" The inarticulate response. 3. "I am Jesus." Personal disclosure. 4. "Lord, what

wilt thou have me to do?" Self-surrender, out of which came Paul's work in the Church.

The evenings were a delightful variation from the more formal work of the mornings. Dean Fosbroke took us through the "Servant Passages" in Isaiah, which contrast so admirably with the mysterious, threatening doom-message of the former prophets.

Of course there were other things besides work. We had several hours in the afternoon to wander around the Cathedral and observe the progress of that beautiful edifice. The sixty-five foot window on the Epistle side of the chancel was completed during the conference. On the north side one can see the beginnings of the building and cloister which eventually will connect indirectly the College of Preachers with the Cathedral, reminding us that they are part of the same plan.

G. C. L.

"THE GOSPEL OF CHRISTIAN INTERNATIONALISM"

The members of this conference came together, in the first week of February, for the discussion of a subject most timely and inseparably related to the crises now confronting the minds of thoughtful people all over the world. In our number there was representation of the ministry of the Church from Alaska to South Carolina and from Texas to Massachusetts. Our leader, the Reverend Dr. Daniel A. McGregor, Professor of Dogmatic Theology at the Western Theological Seminary, lost no time in calling us to the study of our subject, presenting it under the general theme of "The Gospel of Christian Internationalism."

First, we were led to consider the historic problem of international relations; to see how from the earliest contacts of social groups which dif-

fered from each other in "mores," or social habits and adjustments, problems arose out of the inevitable conflicts between these differing customs. From this we came to consider the present situation with its tremendous problems, new problems which are really modernizations of the old.

This led to a consideration of Christianity and its bearing upon international relations. Our lecturer asked, "Just what is Christianity? Is it a creed or a doctrine or a philosophy?" Primarily, it is a new society, a development of the idea of the family, the original social group; having as its greatest act of fellowship that ceremony, participation in which is the symbol of full admission to the family life, the partaking of the common meal. This illustrates and enforces, with convincing emphasis, the social

nature of religion, and makes us think of the Christian Church as the new society of Jesus Christ and Christianity as the new social emergent in the world. Dr. McGregor's final lecture on the doctrine of emergent evolution was one which none of us will ever forget. Dealing first with the purely scientific theory of Professor Lloyd Morgan in his Gifford Lectures, he interpreted this to us as throwing light on the origin, growth and expansion of the Christian "world-family" consciousness. His clarity and directness of expression so violently broke through the boundaries of our more or less provincially-narrowed minds that we were at first a bit frightened at its implications. At the same time, we were caught up into the vision of the tremendous task presented for a Church and ministry now as it were for the first time conscious that in Jesus Christ the world may realize the new and final "emergent" which science is still seeking, new and final because alone capable of satisfying; the social emergent which, from the beginning of space and time, the dynamic Creativity we call God has been striving to make a reality.

Not less valuable than the material of Dr. McGregor's lectures was our association through this week in the life of fellowship with his vigorous personality and the benefit of his straight clear thinking in its application to our problems. Our gratitude must register also its deep obligation to the Rev. Dr. Mockridge, whose leadership in our Meditations contributed richly to our whole experience here, and with the keenest pleasure we remember Sir Philip Ben Greet, who, benign in countenance and gentle in courtesy, kept us constantly mindful that all the knights are not "of old" nor all the best in religion new. His presence was indeed an enrichment to every part of our conference life. Our grateful appreciation is also on record to Dr. Niver for his

benevolent interest that our reading life should be stimulated and to the Chaplain for his meticulous care that nothing should prevent the orderly progress of the conference or lessen its deep impression. Finally, the moving spirit which each one of us felt was exerting the grace of personality upon our corporate life, even though we were so unfortunate through illness in his family as to have little of his personal presence, was that of the Warden of this College. His final wish that we might come soon again was endorsed by the rank and file of the conference with a vigor that almost embarrassed him. His final blessing bestowed upon us was the culminating experience for each one.

But there was another force at work in us of which one writes with hesitation, because it is impossible fully to comprehend its implications. Increasingly from the first day, all of us, leaders and disciples alike, came to see a Vision; a Vision growing out of our prayer, our reading, our study and our conference; a Vision of the world's distress and the Church's present helplessness to relieve it; a Vision of the trifling importance of the things that have driven Christians from united voice and action, denominational differences, claims Catholic as against claims Protestant. So real seemed our responsibility towards the Vision vouchsafed to us, that we agreed that this conference should not be disobedient to it—should not close without some concerted and concrete action, some effort to give what had been given to us to the world, passing by in blindness and weary of its pain.

So to this world, by whatever means may best effect our purpose we say: "In the Name of God, Amen. We recognize that the bonds which unite us to all our Christian brethren of every nation and communion are deeper and stronger than any other bonds of life, whether of nation or even of family. We declare that Christians everywhere have been ig-

noring these bonds and living as if unrelated and apart. We are sick of the present insignificance of the Church's voice in the councils of the world. We know there can be no solution of world social and international problems so long as the Christian world-family is inarticulate through lack of united leadership. We, thirty ministers of the Episcopal Church, appeal to the thousands of our fellow-ministers in every Christian body to exert their entire strength of effort and of prayer in order that the voice of the Christian family may be

heard as a unit, and we pray that God will give to the leaders of His Church the light of His wisdom that they may be concerned less with denominational differences and more with the accomplishment of a world at peace—the Kingdom of God upon earth—His ways in the minds of men!

"A bewildered world is calling for leadership. No other organization but the Christian Church can now provide it. *Now* is the time. Soon, it will be *too late!*"

R. H. G.

FROM THE COLLEGE OF PREACHERS LIBRARY

"For books are not absolutely dead things but do contain a potency of life in them to be as active as that soul was, whose progeny they are; nay they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them."—MILTON.

The following list of some of the recent accessions to the Library of the College of Preachers is made up of books that do indeed have a "potency of life" in them. They represent from different angles and different points of view the earnest intellectual and spiritual yearnings of the age. The Christian solution to individual and social problems is set forth in deep sincerity of conviction. "The living intellects that bred them" are the pioneers and prophets of a new order.

These, and many other like volumes, are constantly in circulation among the clergy who have attended conferences at the College of Preachers. A reading list for each conference provides a well-balanced selection of books which are circulated among the group monthly. Nearly 500 clergymen are now numbered as active readers.

This service to the intellectual and spiritual life of the clergy through books is one of the most important means by which the College of Preachers seeks to carry out its great trust to the Church.

SPECIAL PROBLEMS OF MODERN THOUGHT

LEACH, H. G. (Ed.) *Living Philosophies—A Symposium.*

WHITEHEAD, A. N. *Science and the Modern World.*

MAY, J. L. (Ed.) *God and the Universe.*

HUXLEY, JULIAN. *Science, Religion and Human Nature.*

PUPIN, M. (Intro). *Science and Religion* (English Radio Talks).

JAMES, E. O. *The Christian Faith in the Modern World.*

THE SOCIAL MESSAGE OF THE GOSPEL

GRANT, F. C. *The Economic Background of the Gospels.*

BULL, PAUL. *The Economics of the Kingdom of God.*

GARVIE, A. E. *The Christian Ideal for Human Society.*

MACFARLAND, C. S. (Ed.) *The Christian Ministry and the Social Order* (Yale Lectures).

DAWSON, CHRISTOPHER. *Progress and Religion.*

PECK, W. G. *The Divine Society.*

JONES, STANLEY. *The Christ of the Mount.*

CHRISTIAN INTERNATIONALISM

HAYES, C. J. H. *Essays on Nationalism.*

STRATTON, G. M. *Social Psychology of International Conduct.*

MCCONNELL, F. J. *Human Needs and World Christianity.*

PERSONAL LIFE AND CONDUCT

THORNTON, L. S. *Conduct and the Supernatural.*

BELL, BERNARD. *Unfashionable Convictions.*

SOCKMAN, R. W. *Morals of Tomorrow.*

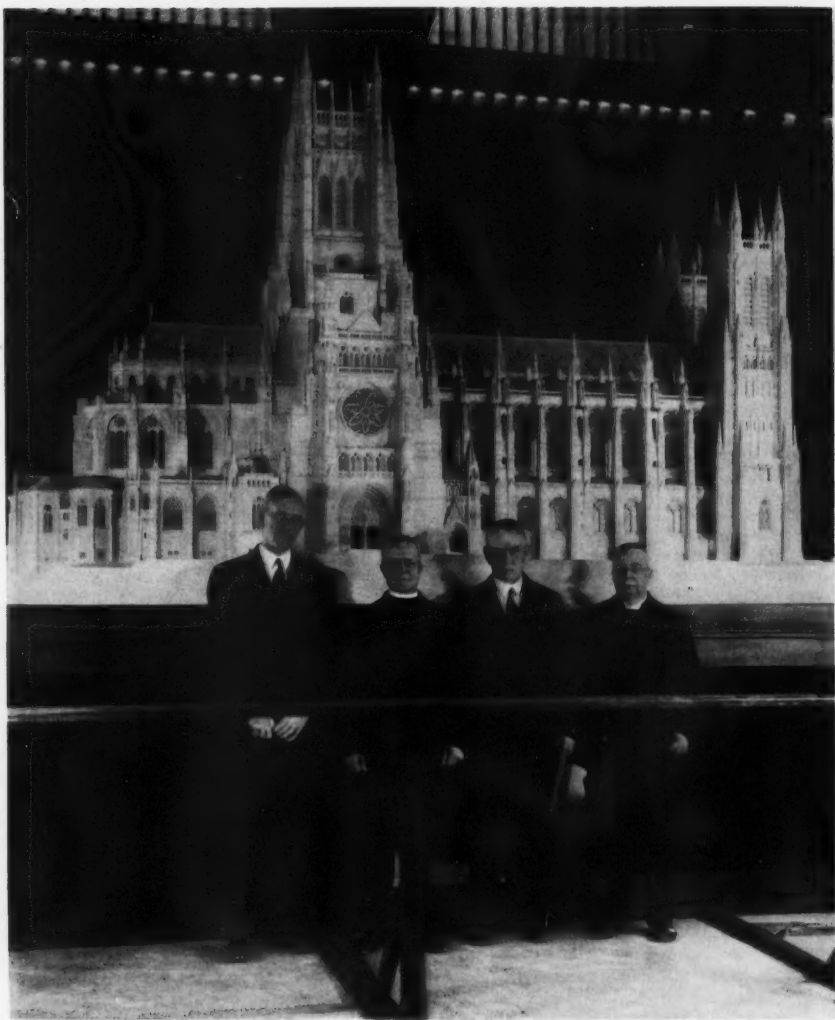
JONES, R. M. *Pathways to the Certainty of God.*

LILLEY, A. L. *Prayer in Christian Theology.*

WASHBURN, H. B. *The Religious Motive in Philanthropy.*

Other Notable Books: Memorial volume on St. Thomas Aquinas containing article by Professor A. E. Taylor; "The Teaching of Karl Barth" by R. B. Hoyle; "Jesus Came Preaching," by the Rev. Dr. G. A. Buttrick; "The Preacher as a Man of Letters," by Rev. Dr. Richard Roberts of Toronto, one of the foremost Canadian preachers of today.

E. B. N.



MODEL OF CATHEDRAL OF ST. JOHN THE DIVINE

A large model of the Cathedral of St. John the Divine in New York has been placed in the Grand Central terminal and is on the north balcony of the terminal over the train entrance, in full view from the concourse.

At a recent ceremony the model was unveiled by the Right Reverend William Thomas Manning, S. T. D., D. C. L., Bishop of New York. In the photograph are shown, left to right: R. D. Starbuck, executive vice president of the New York Central Railroad; Bishop Manning; Patrick E. Crowley, at that time president of the railroad; the Very Reverend Milo H. Gates, Dean of the Cathedral. The model, which weighs one ton, is on a scale of $\frac{1}{4}$ of an inch to the foot and measures 12 feet, 6 inches in length and 8 feet, 6 inches in height.

Bishop Manning in a brief address at the unveiling of the model cited the notable dimensions and size of the Cathedral when it will be completed. He also expressed his appreciation of the permission of the railroad to exhibit the model.

A Girls' School in the Shadow of a Growing Cathedral

THIRTY-ONE years ago there was erected in the Cathedral Close of Mount Saint Alban the first building of the many which now stand there. It was not by chance that this building was to house a school for girls. From the very beginning Bishop Satterlee had made in his plans for the development of the hill, an important and conspicuous place for youth. With extraordinary foresight he had some thirty-four years ago secured the land. The site must have seemed remote to the unimaginative and the wisdom of its purchase

questionable to the practically minded. It was fitting also that the Bishop should have found a woman, Mrs. Phoebe Apperson Hearst, who saw his vision and by a generous gift made possible the erection of the Main Building of the National Cathedral School.

Since that opening year more than 750 young women have been graduated from the School. They have come from all parts of our country, north, south, east and west, as well as from several foreign countries. It is not surprising therefore to find N. C. S.



MAIN BUILDING OF THE NATIONAL CATHEDRAL SCHOOL FOR GIRLS

Dedicated in 1900, the main building of the school was made possible by the generous gift of Mrs. Phoebe A. Hearst, who was intensely interested in the development of Christian womanhood. This building was the first unit of the school, to which have been added Whitby Hall on Woodley Road and other structures in the vicinity of the Cathedral Close to meet the growing demands of the institution.



LIBRARY OF THE GIRLS' SCHOOL WITH STUDENTS AT WORK

The National Cathedral School has an excellent library which offers the girls unusual reference opportunities.

alumnae scattered all over the world.

Through all these years the growing Cathedral has been a constant interest in the lives of the students. From the laying of the corner-stone in 1907, successive classes have witnessed the opening of Chapel after Chapel until this year the present student body will see the holding of the first service in the great Sanctuary and Choir. The girls have watched the structure rise in beauty. They know it by night as the moon brings out new lines of loveliness. In these days of quick and standardized construction they have learned that every stone for this building has been made especially for its own place and that no two are alike. They have seen the patience, persistence and hard work which are going into the completion of a place

of worship which is to be free to all persons who may care to gather there.

If we accept Dr. Cabot's emphasis upon "worship" as a normal and natural part of a well balanced life, then the students of the National Cathedral School have been especially fortunate in the location of their School. Year by year they have grown to feel "at home" in the Bethlehem Chapel. The services there, whether that of Communion in the quiet and calm of the early day or that of Easter with its throngs of eager participants, linger long in their memories. Commencement, the beautiful climax of the whole year, lives always in their hearts, nor can they forget the long line, clad in simple white and stretching from the Main Building to the very doors of the Chapel.

I have emphasized the Cathedral as the symbol of the spiritual life which the School tries to make possible for its students. It stands out always a silent but beautiful witness. This influence is often unconscious, but it is real as we hurry about our many and diverse tasks. Through this emphasis we believe living is more joyous, more outgiving, more abundant.

No one can doubt that the school life is a busy though happy one. There are students with varied tastes and interests. There are both resident and day students. For the girl who expects to enter a Liberal Arts College the School offers a preparatory course which lays a sure foundation for the study of later years. Since 1904, 272 students have actually en-

tered a college or university. While the larger number of these have gone to the seven major colleges for women, twenty-seven universities are included in the list. About one hundred students are at present in institutions of higher learning. Some of these are Barnard, Bryn Mawr, Goucher, Mills, Mount Holyoke, Smith, Sweet Briar, Vassar, Wellesley, Wells, the Universities of Chicago, Michigan, Texas, Oklahoma and Wisconsin.

Each June the College Entrance Examination Board holds examinations at the School. As the School is on the accredited list of the Middle States Association of Colleges and Secondary Schools, recommended students are admitted without examination to all colleges and universities



NATIONAL CATHEDRAL SCHOOL GIRLS IN ART STUDIO

With the beauties of the Cathedral close as a constant inspiration, many girls in the National Cathedral School have been able to develop their artistic talents during their school course. This photograph shows a class at work in the school studio.

which do not require the competitive examinations.

For students not preparing for college the School offers a more varied course of instruction. Five years of high school work are necessary for the winning of the diploma. The fine arts emphasis has always been strong in the departments of Music, Art and Dramatics. Thus the college preparatory student lives in a community with students of other interests, and each learns to respect and understand the objectives of the other and to realize that individuals have different although equally valuable contributions to make to life.

The School stresses sound physical culture. To reach this aim, gymnasium classes, games and competitions play their part. Most especially does it seek to inculcate habits of exercise which may be continued after school. It emphasizes good posture and correct walking as fundamentals of health. Five tennis courts, an outdoor basketball field as well as two other out-of-door fields for games, offer opportunities for work in the open air which are not usually found in a city school.

The many student organizations and the student assemblies held almost always once a week give the girls a chance to work together, to plan programs and to discuss questions of vital interest. The Student Council with its officers and executive board made up of Class presidents, takes active part in making the few regulations which are necessary for the happiness of a family composed of many members.

The attempt is honestly made to accomplish the education of "the whole person," to use the phrase which Dr. Jacks has recently employed. Thus it is our hope that our students may go out into the world to be "creators of real values."

MABEL B. TURNER,
Principal.



A ROAD THROUGH THE REDWOODS

The First Cathedral*

The Groves were God's first temples.

They still call man to worship and teach in many parables.

Now learn a Parable from the Redwood tree.

He was centuries old in Abraham's day.

His life was half lived when the star of Bethlehem led the wise men to the infant Saviour.

Yet he stands here in our California still, speaking to all who have ears to hear.

These are the things he told me—the secrets that have made him the oldest of all God's living things.

To be content with small beginnings for his seed is as tiny as the mustards.

To be patient with slow development for he grows but a few inches a year.

To stand straight for only low trees can afford to lean or stoop.

To grow so tall as to live always in the sunshine, for it's the underbrush that hides God and the Sun.

To outlive every hindrance, for while fire, storms, and lightning kill other trees, he survives and never stops growing.

**Found by a lover of Cathedrals and architecture on a bronze plaque in the Redwood Forest Reserve in California.*

Enthusiastic Meeting In New York

WITH more than one hundred persons present, the annual meeting of the New York Committee of the National Cathedral Association was held at the home of Mrs. Walter Phelps Bliss, 6 East Eighty-Seventh Street, New York, on January 27th, and the committee members and guests heard enlightening and inspiring addresses on the progress of Washington Cathedral by the Honorable George Wharton Pepper, chairman of the executive committee of the Cathedral; the Right Reverend James E. Freeman, Bishop of Washington; the Very Reverend G. C. F. Bratenahl, Dean of the Cathedral; Mrs. William Adams Brown, chairman of the National Women's Committee, the Editor of *THE AGE*, and Mrs. Frederic W. Rhinelander, chairman of the New York Committee. Following the reading of the Cathedral prayer by Bishop Freeman, Mrs. Rhinelander, who presided at the meeting, rendered her annual report.

"People ask me frequently during these hard times," Mrs. Rhinelander said, "'cannot the building of Washington Cathedral wait'. My answer is emphatically 'no' because the Cathedral embodies a spiritual priority. Our duty to God must not suffer because of our duty to our neighbor. Our duty to God is the first command and our duty to our neighbor must inevitably follow.

"We have now about 600 members of the National Cathedral Association in New York City. We want 400 members during 1932 and we hope that as many of these as possible can be secured by February 22. That will give us a thousand members. Washington is the only city that has that many now. There are nearly 100 members of the New York Committee. If each one would get five friends to become members we would have the 400 members that we so earnestly desire. It

would be most inspiring and helpful if every member of the New York Committee would do this. We would be delighted to have all the persons here who are not already enrolled become members and get their friends to join also.

"Let us put all our energy to this end and carry forward this great work for God and country."

The keynote, sounded by Mr. Pepper, the first speaker, was that "no enterprise offered to a greater degree the opportunity of persons discharging their duty both to God and neighbor than Washington Cathedral through maintaining employment at Mount Saint Alban."

Dean Bratenahl reviewed in an interesting talk the early history of the Cathedral project and the notable assistance lent by the New York friends and supporters on many occasions.

Declaring that it was high privilege for any woman to work for Washington Cathedral, Mrs. Brown outlined the nation-wide scope of the National Women's Committee, now represented in 38 states, and asserted that her co-workers in these states looked to New York and Washington for inspiration.

In the closing address of the meeting, Bishop Freeman said the building of the Cathedral must be viewed as a necessity at the present time. He described the importance of Washington Cathedral in the nation's spiritual life, especially in its special observances commemorating the George Washington Bicentennial.

Calling together representatives of a dozen organizations, including several different Protestant denominations, Mrs. Alice G. Early as chairman for Sheridan, Wyo., for Washington Cathedral succeeded in staging a successful and enthusiastic meeting to spread the story of the Cathedral in that city.

With Washington Cathedral Pilgrims from Far and Near

The Michaelmas issue of THE CATHEDRAL AGE announced the appointment as Pilgrim Aides of Mr. Shears, Mr. Lyon, Mrs. Saltsman and Miss Woodruff, and it is pleasing to record that their work has met with such appreciation that it was deemed best to increase their number.

The following five new Pilgrim Aides have recently been commissioned by the Bishop of Washington and are now busy among the visitors to Mount Saint Alban. They are: Mrs. Madaline D. Amphlett and Mrs. F. W. Garrett, who have been previously associated with the Cathedral and rendered faithful service in the National Cathedral School for Girls in the capacity of chaper-

ones. Mrs. Katharine Hanna Marlow will also be known to many Washingtonians. Mr. G. Albert Cooper is a candidate for Holy Orders, and previously served the Cathedral in the Christmas Card department. Mr. Maurice Gordon Herndon has been a student at William and Mary College, and should be particularly helpful to the many groups of students who will visit the Cathedral during the Bicentennial year.

All of these new Aides bring with them that interest in people and enthusiasm for their work which has characterized the service of their associates, and a distinctly helpful ministry among the pilgrims is anticipated. Their preparation has been most



CANON GUMMERE AND THE STAFF OF NINE CATHEDRAL PILGRIM AIDES

thorough, and their hours of service are such that the freshness of their story may be maintained.

* * *

Twenty secretaries engaged in Y. M. C. A. work in the District of Columbia made a pre-arranged pilgrimage on March 10th through the Cathedral. They spent approximately two hours in their study of the Cathedral during which intercessions were offered by them in the Chapel of the Resurrection. Eleven of the group became members of the National Cathedral Association and all were provided with the Cathedral Hospitality Cards so that they might arrange with their associates and acquaintances in Y. M. C. A. activities for other pilgrimages.

* * *

Approximately 5,500 pilgrims visited Washington Cathedral on Sunday, February 21st, and Washington's birthday the next day, the majority of them being from distant sections of the country in the National Capital to attend the opening of the celebration of the bicentennial anniversary of the first President's birth. It was estimated that 3,500 persons were at Mount Saint Alban on Sunday, and approximately 2,000 on February 22nd.

One hundred members of the New Jersey order of DeMolay attended a special commemorative service on the morning of the 21st which was conducted by Canon Edward S. Dunlap in the Chapel of St. Joseph of Arimathea. An overflow service, in addition to the regular morning service in the Bethlehem Chapel, was conducted by Canon Gummere in the Chapel of the Resurrection. Three pilgrimages were held on that Sunday and 44 new members were added to the National Cathedral Association.

* * *

Mr. and Mrs. William M. V. Hoffman, of New York, were March pilgrims at Washington Cathedral and were deeply interested in the progress of the work on Mount Saint Alban. Mr. Hoffman is chairman of the finance committee of the Cathedral of St. John the Divine in New York City and is also a member of the National Cathedral Association.

* * *

Professor G. E. Pearse of the architectural faculty of the University of the Witwatersrand, Johannesburg, South Africa, who was a pilgrim early in March, was most appreciative and laudatory of the dignity of the crypts of Washington Cathedral and the wealth of carving and beautiful windows in the choir. He became a member of the National Cathedral Association. Professor Pearse was particularly interested in the Cathedral because he will attend the lectures of Canon Stokes next summer in South Africa.

One of the outstanding pilgrim groups during the latter part of January was a party of 16 girls from the Baldwin School of Bryn Mawr, Pa., who were brought to Mount Saint Alban by Miss Elisabeth E. Poe, Associate Editor of THE CATHEDRAL AGE. They were conducted through the Cathedral and the Close by Canon John W. Gummere, who then took them to the Arlington National Cemetery for a tour of its national monuments.

During their pilgrimage at the Cathedral, the girls and their teachers, Miss Frye and Miss Hamilton, were given the special privilege of going to the main floor of the Cathedral to see the vaulted vista of the choir, together with the beautiful carvings and windows. The group gave a stone to be laid in the Cathedral fabric and one of the party, Miss Mollie C. Walker, in a letter upon her return to Bryn Mawr wrote, "I think that without a doubt the Cathedral left the most definite and lasting impression on our minds of all the things we saw in Washington. Our earnest desire is to see it completed." She added, that their contribution of the stone was "the beginning of our interest in a rising Cathedral."

* * *

Persons interested in architecture, sculpture and other forms of art, are continuously making inquiry of Washington Cathedral for information and sources on special subjects in this field. Recently a clubwoman at Eufaula, Ala., who was preparing a lecture on sculpture, requested a history of American sculpture and photographs, showing outstanding works. She was given everything available in the library sources at Mount Saint Alban and in order to afford further material the Cathedral Offices communicated with the American Federation of Arts, which also prepared information for her. The Alabama clubwoman wrote her grateful appreciation to the Cathedral offices.

* * *

A group of 39 children from the Ben W. Murch grade school of Washington came to Washington Cathedral during January to study its inspiring Gothic architecture so that they could make a replica of the Cathedral in their manual training class. The children plan to fashion a miniature reproduction of the Cathedral out of plywood, their teacher told Canon Gummere who guided them on their pilgrimage. The class enrolled as a member of the National Cathedral Association.

* * *

Another distinguished pilgrim to Washington Cathedral during the latter part of February was Pieter J. L. van Veen, the noted Belgian painter. Mr.

van Veen was only able to make a brief tour of the Cathedral and plans to return again for another pilgrimage. He is well-known for his paintings of the Cathedrals of France which were exhibited in the National Gallery a few years ago.

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A new January member of the National Cathedral Association who joined after a pilgrimage through the Cathedral was Lieutenant Colonel Albert S. Norris, Divisional Commander of the Salvation Army in Detroit, Mich. Colonel Norris is prominent in civic affairs of that Michigan city and became enthusiastic over the Cathedral after he had been taken through the crypts. He became a sustaining member of the N. C. A.

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Sharon, Pennsylvania, now numbers among its National Cathedral Association members the pastor of the first Baptist Church and the rector of the city's Episcopal Church. The Reverend Ralph Madden, an able Baptist minister, was so inspired by the Cathedral that he became a member of the N. C. A., following a pilgrimage during the middle of January. The Reverend F. B. Atkinson, rector of St. John's Church, Sharon, joined the association while attending the College of Preachers conference last June. Four other Sharon residents also are members.

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Four Deaconesses of the Lutheran Church from the Lankenau Hospital of Philadelphia under the leadership of Sister Hannah Christman were among the first of the New Year Pilgrims to Washington Cathedral. After taking a special pilgrimage through the Cathedral they all became enthusiastic members of the National Cathedral Association.

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Two years ago, the Sisterhood of the Holy Nativity, a religious order in the Episcopal Church, graciously undertook to offer daily intercessions in behalf of Washington Cathedral. Recently word was received from them that the cards on which the prayers were written had been worn out. So it was with utmost gratitude that new prayer cards were at once forwarded to the Sisterhood.

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Mr. and Mrs. H. W. Abbott, of Berwyn, Ill., who were pilgrims at Washington Cathedral during 1931, have written a small pamphlet describing their visit to the capitals of the 48 states and to the National Capital, which they sent to a member of the Cathedral clergy staff. In the account



ENERGETIC AND FAITHFUL FRIEND OF
WASHINGTON CATHEDRAL

H. Marshall Doolittle of Painesville, Ohio, who has dedicated himself to the spiritual task of interesting many persons in the building of Washington Cathedral, is photographed in the Chapel of the Holy Spirit. Mr. Doolittle has obtained approximately 250 National Cathedral Association members including donors of stones for the Cathedral's fabric by interesting friends and acquaintances in the rising Witness for Christ in the Nation's Capital.

of their stay in Washington they gave generous space to their visit to Mount Saint Alban and the inspiring impressions which the Cathedral made upon them.

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Mrs. Frank Presbrey, chairman of the National Women's Committee for Washington Cathedral, at Greenwich, Conn. has developed an interesting method of enlisting members of the National Cathedral Association. She wrote thirty friends asking each to join the association and to enroll four others.

+ + +

Twenty members of the American Ceramic Society, while attending their convention during February in Washington, made a pilgrimage through the Cathedral

and became enthusiastically interested and inspired in its great significance. Five members of the society enrolled as members of the National Cathedral Association, while others made offerings to the work of the Cathedral.

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The Treasure Chest of Washington Cathedral has been placed in the Curator's Office, bearing the inscription—"An average gift of ten cents from every pilgrim to Washington Cathedral during 1932 will provide the marble pavement of the Choir. If the sum falls short of the amount required, the gifts will be designated for some other Cathedral purpose." The chest has proved a great attraction to pilgrims since its installation in the Curator's Office and there has been enthusiastic response to this inspiring appeal.



Book Review

FATHER TAKES US TO WASHINGTON, by *Grace Humphrey*. 293 pp. The Penn Publishing Company, Philadelphia.

In this Bicentennial year it is delightful to have such a book on the National Capital to place in the hands of young people about to visit the name city of the Father of His Country. Miss Humphrey possesses the art of writing entertainingly and yet informatively for children.

Washington Cathedral is given generous space and treatment in the volume. The author was not content with gathering her information about the Cathedral from guide books or other second-hand methods, she spent a number of days in the Cathedral Close gleaning her facts at first hand and the result is apparent in the chapter of her book on Washington Cathedral.

A beautiful etching of the Peace Cross is at the head of the chapter which is entitled "On Mount Saint Alban". With grace of expression the author takes the children, Ruth and Robert, on a pilgrimage through the Cathedral Close. In the eighteen pages of this chapter there is much descriptive matter given, much to appeal to the imagination of children and adults alike and to increase their spiritual understanding of the place of a Cathedral in the life of the nation.

In the book are described the buildings already erected on the Cathedral Close, the construction, its history and aims. Among the other illustrations in the Cathedral chapter

are those of The Apse at Night and the Cathedral from the Bishop's Garden.

Miss Humphrey pictures the young pilgrims as visiting the Curator's office at the conclusion of their visit and there examining the map which signifies the location of members of the National Cathedral Association in cities and towns of the United States and in many foreign lands as well.

"What does your map show", Mr. Stuart asked, "with all those colored pins and flags? Givers to the Cathedral? Let me see, how many have you in our town? Eight? Not bad for a little town, but I'd like to make it nine."

"Wait, Father, I want to give something, too. That'll make ten."

"So do I. Now it's eleven. And Ruth, when we come—say—in the 1980's to show our grandchildren Washington Cathedral, we can say proudly that we helped to build it, and tell them our names are in the Cathedral's Book of Remembrance."

The same careful treatment is given to other chapters, describing historic landmarks and government buildings in the Capital. This author's treatment of Washington, the Nation's Capital, should make every child long to see its landmarks and sights in person.

The book is attractively illustrated and written in language easily understandable for young people and with most excellent accuracy.

E. E. P.

Cathedral Echoes from Many Lands

Washington Cathedral has invited the Sunday School pupils of all religious denominations in the District of Columbia to compete in an essay contest on the subject of "The Christian Faith and Character of George Washington and Their Lessons For Us Today."

Eighteen prizes, consisting of engravings, books, historical maps, medals and signed certificates, referring especially to George Washington, will be awarded the winners of the competition at a Service for Youth to be held in the Cathedral at 4 P. M., Sunday, June 12th. The Honorable George Wharton Pepper, former United States Senator from Pennsylvania, and the Honorable Ruth Bryan Owen, Congresswoman from Florida, will be the speakers at this service. The Right Reverend James E. Freeman, Bishop of Washington, will preside at the occasion.

The contest will close on May 1st. The essays will be offered by three different age groups in the Sunday Schools, with three prizes being awarded for the best compositions by the respective age groups.

On the opening day of the California Diocesan Convention the windows in the South Transept of Grace Cathedral, San Francisco, were dedicated by Bishop Parsons. The rose window is the gift of Kenneth and Paige Monteagle in memory of their mother, Lydia Paige Monteagle. The five lancet windows were given by Mrs. Norman Livermore as a thank-offering for the gift of her five sons, John Sealy Livermore, George Sealy Livermore, Norman Banks Livermore, Horatio Putnam Livermore and Robert Livermore. Dean Gresham of Grace Cathedral gave a notable address at the dedication, interpreting the symbolic meaning of the windows.

Canon Anson Phelps Stokes of Washington Cathedral, who for more than twenty years was the Secretary of Yale University, has accepted the invitation of the Carnegie Corporation of New York to be its visiting lecturer for 1932 to the Universities of South Africa.

He has been granted a leave of absence for this work by the Cathedral. Dr. Stokes

will leave for South Africa the end of May and will not return to the Cathedral until the summer of 1933. He will lecture before the Universities of South Africa on three subjects—"The American University;" "The Origin and History of Universities;" and "The Development of the American Negro."

In addition to the lectures, Canon and Mrs. Stokes will visit mission centers in various sections of South Africa, the Belgian Congo, Tanganyika, Kenya and Uganda and Egypt. Following his African trip, Dr. Stokes will stay six months in Europe, working on his book "The History of Universities from their Origin in the 12th Century to the Present."

With the recent death of the Right Reverend Frank Theodore Woods, D.D., Lord Bishop of Winchester since 1924, the Anglican Church loses one of its major leaders and the fourth highest position in the church is vacant. He was considered a most valuable counsellor in the affairs of the Church of England and was very well-known in religious circles as an author.

The Lord Bishop, during a visit to the United States in 1929, came to Mount Saint Alban and gave the address on behalf of the Anglican Church at the dedication of the College of Preachers. He brought with him at that time an article which he had written on Winchester Cathedral for publication in *THE AGE*.

The churches in Buffalo united in a service of prayer for the success of the disarmament conference at Geneva early in February at St. Paul's Cathedral. Fifty clergymen of all denominations and a layman of the Roman Catholic Church, sent by the Roman Catholic Bishop of that diocese, participated in the notable service at which the Right Reverend Cameron J. Davis, Bishop of Western New York, preached.

Trinity Cathedral at Davenport, Iowa, has recently received a \$10,000 bequest by the will of Mrs. Edward S. Hammatt in memory of her father and mother. Mrs. Hammatt was the daughter of the late Reverend Dr. and Mrs. William H. Barris, the former for many years being a professor at Gris-

wold College, Davenport. The income of the bequest is to be used as part of the Bishop's emergency fund.

Described as an "historic step" by the Archbishop, the upper house of the Convocation of Canterbury, late in January, adopted unanimously a resolution proposing inter-Communion between the Church of England and the "Old Catholic" Churches of Europe. The action taken by the Canterbury Convocation began in 1930 at the Lambeth conference, and there was a meeting at Bonn, Germany, last July as an outgrowth of that assembly between representatives of the Anglican Communion and the "Old Catholic" Churches.

The selection of a site for the future Cathedral of the diocese of Newark, has been effected and it will be located on a tract of fifty-one acres at Cedar Grove near Mont-

clair, N. J. This site is considered as a most central location for the diocese.

King George V. of Great Britain, paid an informal and private visit to St. Paul's Cathedral in London recently during which very few people in the Cathedral recognized him or realized who he was. He was received at the south door by Dean Inge attended by his verger, Mr. W. Skinner, who has been at St. Paul's for 54 years.

His Majesty visited the Kitchener Memorial Chapel, remarking on the beauty of the memorial and the furnishings of the chapel. Afterwards he visited the Chapel of St. Michael and St. George.

The royal visit to a place of worship on such occasions invariably is done "unofficially".

A copy of the standard Book of Common Prayer printed for the Commission on the



CATHEDRAL VERGERS WHO GUARD EDIFICE AND ASSIST THE CLERGY

The Vergers of the Cathedral are photographed near the Way of Peace, the entrance to the Crypt. They are, left to right, R. A. Fisher, James P. Berkeley, Head Verger, G. A. Emmons, Jr., and S. C. Hyde. Mr Berkeley is shown holding the beautiful silver and ebony mace, given by Fitzhugh Whitehouse in memory of his father, Bishop Whitehouse, who founded the Cathedral system in America. At the mace's top is a silver figure of an angel, holding in one hand the sword of St. Paul and in the other the key of St. Peter, the emblems of the two apostles from whom Washington Cathedral receives its ancient name.

Revision of the Prayer Book by Updike has been presented to St. Paul's Cathedral, Boston, bearing the following inscription:

"This book is given to the Cathedral Church of St. Paul by John Wallace Suter, secretary of the Prayer Book Commission, in affectionate memory of Edmund Swett Rousmaniere, first Dean of the Cathedral, and in grateful appreciation of his sympathy and helpfulness during the years of revision."

According to custom, the worshipful Company of Musicians attended Evensong on St. Cecilia's Day at St. Paul's Cathedral, London. At the close of the service a dirge composed by Sir Edward Elgar was played in memory of members who died within the last year. The musicians' company, which was founded in 1469, has attended an annual service on the anniversary of St. Cecilia, the patroness of music.

For the first time on record, the confirmation service of the Episcopal Church was broadcast over Northern Michigan when recently Bishop Ablewhite of the Marquette diocese was present at the St. Paul's Cathedral, Marquette, Michigan, for confirmation. This Cathedral has recently entered into an agreement with four other churches to broadcast its services once in five weeks.

The Most Reverend James DeWolf Perry, D.D., the Presiding Bishop of the Protestant Episcopal Church in America, sailed February 27th for Europe for a visitation of the Episcopal Churches of that continent and to attend their annual convocation during Easter week.

The enthronement of the Right Reverend Cameron J. Davis, D.D., as Bishop of Western New York, together with the first di-

cesan gathering of the clergy and Woman's Auxiliary, took place on January 15th, at St. Paul's Cathedral, Buffalo, N. Y. The first official act of Bishop Davis was the appointment of John Lord O'Brian, assistant to the Attorney General of the United States, as chancellor of the new diocese.

Full revelation of the "finest medieval square tower in the world" was made on Christmas Eve, when the last piece of scaffolding was removed from the Rood Tower of Lincoln Cathedral. There still remains some work on the flying buttresses of the Chapter House and on the southwestern transept gable. Upon completion of these tasks it may be said that the restoration of the cathedral will be finished.

Under the choir of the Protestant Bergkirche at Worms, the setting of the Nibelung legend and the site of the famous cathedral, there has been discovered a crypt, built by Bishop Burchard of Worms, 900 years ago. At the Reformation it was walled up, but its existence was known through ancient manuscripts. It is believed to be the oldest example of Romanesque architecture in Germany.

The Friends of Canterbury Cathedral will hold their 1932 Festival day on June 18th with a service at which the Dean of St. Paul's Cathedral will preach and a tea in the Chapter House at which addresses will be made by the Dean of Canterbury, Sir Charles Peers, and the steward and treasurer. Preceding the Friends' day there will be a four days' festival of music and drama, which will include a serenade in the cloisters and an orchestral concert in the cathedral that will be broadcast over the radio. During 1930-31, 478 new Friends were enrolled and the total membership now stands at 3,321. The scope of the "membership of youth"

Prayer for the Building of Washington Cathedral

O Lord Jesus Christ, who has taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

of the Friends has been enlarged to include all those under twenty-one years of age and a new badge has been issued for the junior Friends, whom it is hoped will hold a special Festival day in 1933.

Two bequests, totaling \$121,450, and a special fund of \$70,000 for the speeding of work on the Cathedral of St. John the Divine in New York City were announced during the latter part of January by the Right Reverend William T. Manning. They included bequests of \$100,000 from the estate of Mrs. Frederick Nichols of Boston and of \$21,450 under the will of Ruth Young Starr of New York. The special fund was made possible through gifts from a number of distinguished persons, including Elihu Root and Mrs. Andrew Carnegie.

These gifts were made public at the annual meeting of the trustees of the Cathedral of St. John the Divine and Bishop Manning also announced the re-election to this board of the Reverend E. Clowes Chorley of Garrison, N. Y., the Reverend Caleb R. Stetson, Justice Edward R. Finch and President Nicholas Murray Butler of Columbia University.

The Cathedral of St. John of Providence, R. I., has opened rooms on the first floor of the parish house for the unemployed of the city to be used for recreation and rest purposes. It was discovered that the closing of the free lodging houses during the day imposed considerable hardship on the unemployed so the Cathedral took this action. Newspapers, magazines, dominoes, cards and stationery are provided.

Two candelabra, given in memory of the late Right Reverend William Andrew Leonard, D.D., fourth Bishop of Ohio, and Mrs. Leonard, were dedicated and installed on the gospel and epistle sides of the altar of Trinity Cathedral, Cleveland. They were the gift of Miss Florence S. Sullivan of New York, the Bishop's niece.

The candelabra conform to the gothic style of the Cathedral and each is fitted for seven wax candles. The memorial to Bishop Leonard has at the base six shields representing the Trinity, arms of the diocese and the figures of St. Matthew and St. Mark on consoles around the main column, while the figures of St. Luke and St. John are on Mrs. Leonard's memorial. Bishop Leonard and his wife are buried beneath the altar in the crypt.

The seventy-fifth anniversary of Grace Cathedral parish at Topeka, Kans., was celebrated during the latter part of January by a reception in the Guild Hall at which the Right Reverend James Wise, D.D., Bishop of Kansas, reviewed the history of the church in that state. The first service in the Grace

Cathedral parish was conducted in a rented hall, while today the Cathedral edifice is valued at more than half a million dollars and is considered one of the most beautiful buildings west of the Mississippi.

Designed and hand lettered after the style of the Middle Ages by American craftsmen, a beautiful illuminated book with its binding studded with sapphires, containing the "Sermon on the Mount," was presented February 21st to the Right Reverend James E. Freeman, Bishop of Washington, as a gift to Washington Cathedral.

The presentation was made following the People's Evensong service in the Crypt Chapel of St. Joseph of Arimathea. The book was given through the Pennsylvania Committee for Washington Cathedral by

NOTABLE LECTURES ARE HELD IN WASHINGTON BY CATHEDRAL GROUP

A SERIES of four lectures on the notable temples, places of worship and cathedrals in the various periods of history has recently been held in Washington under the auspices of the District of Columbia section of the National Women's Committee for Washington Cathedral and has been largely attended by prominent women of the Capital interested in Mount Saint Alban. Mrs. Frank B. Noyes is chairman of the District of Columbia section which arranged the lectures and Sir Willmott Lewis, Washington correspondent of the *London Times*, introduced the lecturers.

The series comprised the following lectures: February 26th, "Ancient Temples, Assyrian, Egyptian, etc." by Dean George Henry Chase, Ph.D., of the Graduate School of Arts and Sciences and professor of archaeology of Harvard University; March 4, "Greek and Roman Temples" by Professor David Moore Robinson, Ph.D., L.H.D., LL.D., of epigraphy and archaeology at Johns Hopkins University and director of the Johns Hopkins Museum; March 11, "Oriental Temples," by Miss Gertrude Emerson, co-editor of *Asia Magazine* and author of "Voiceless India," and March 18, "Medieval and Renaissance Cathedrals," by Charles Z. Klauder, M. F. A., noted university and college architect. On April 1, "American Places of Worship—Mayan and Indian, Colonial, Modern," by Dean Everett Victor Meeks, M. A., of the Yale University School of Fine Arts and professor of architecture at Yale, will be the fifth and final lecture.

Mrs. Beatrice Fox Griffith of Philadelphia in memory of her father, the late Dr. L. Webster Fox, prominent ophthalmologist. Mrs. Charles Lea of Devon, Pa., is chairman of the Pennsylvania Committee sponsoring the gift. Five leading American craftsmen in the rare book field, Albert Oldach, Lucy Teyman Rockwell, Eleanor Lane and Mrs. Griffith, all of Philadelphia, and Edward Oakes, of Boston, gave their services in the preparation of the book.

One of the first manuscripts of its kind ever made in this country, the gift to the Cathedral was adopted in design from famous illuminated books, fashioned for Westminster Abbey, Peterborough, Winchester, and other Cathedrals in England during the 12th and 13th centuries. It was prepared by the group of craftsmen after months of research in the Morgan library in New York, the Pennsylvania Museum and other large libraries.

The book consists of 41 pages of vellum parchment on which are written in illuminated letters of raised gold and black the fifth, sixth and seventh chapters of St. Matthew's Gospel dealing with the "Sermon on the Mount." The borders of the pages are illustrated with symbols of the Church, famous stained glass windows and leading designs of English Gothic architecture, all hand-painted and carrying out the jewel colors of gold and sapphire. The cover of the book has a gold cross in its

centre and four gold bosses set with blue-star sapphires. A large sapphire set in the gold cross was presented by the Reverend Glenn T. Morse of West Newbury, Mass., who pronounced the sentences of presentation at the ceremony.

The Reverend J. A. Vache, rector of St. Andrew's Church, Greensboro, N. C., recently delivered the illustrated lecture on Washington Cathedral before the Central High School of that city, and also addressed a girls' club at the local Y. W. C. A., using copies of *THE CATHEDRAL AGE* to illustrate his story. This was done in addition to the presentation of the formal lecture before the people of his parish and the creating of a demand for the lecture in the North Carolina College for Women.

From three missions in North Carolina—St. Mary's, Grace Memorial and St. Matthews—a Patriot's Memorial stone has just been sent to Washington Cathedral in honor of the Washington Bicentennial and in memory of the late Samuel Nash of Tarboro, N. C., who did notable work in this mission field. Mr. Nash's work "still lives," wrote the Reverend Lewis Page Spencer, Priest-in-charge of the missions, "and his name should be preserved for posterity in the Cathedral's Book of Remembrance."

ENROLL GOD-CHILDREN AS NATIONAL CATHEDRAL ASSOCIATION MEMBERS

One of the many loyal friends of Washington Cathedral has offered an excellent idea as a means of not only swelling the membership roll of the National Cathedral Association but also to make thousands of young children active participants in the construction of this great Witness to Christ on the heights of Mount Saint Alban.

Her suggestion is that god-parents enroll their god-children as members of the National Cathedral Association upon the occasion of their baptisms, as a gift of religious significance of the latter event, and then to maintain their membership through the annual offerings upon the anniversary of the baptism. If the god-child has already been baptized, the membership could be taken out by the god-parents on the date of the birthday and maintain on this day the annual offering.

The friend of the Cathedral, a Washingtonian, who made this suggestion has enrolled five god-children as members of the association.

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A strenuous effort has been conducted in Rhode Island in recent months under the leadership of Mrs. Arthur B. Lisle of Providence to complete that state's quota for Washington Cathedral. Mrs. Lisle secured excellent and lengthy newspaper articles in the Providence newspapers during the campaign, describing the progress of the building work on Mount Saint Alban.

Approximately eighty persons attended a most interesting meeting on March 8th at the home of Mrs. Wallace M. Scudder in Newark, N. J., chairman of the National Women's Committee for the Diocese of Newark, and listened to the inspiring lecture of Miss Emily Buch of New York on the progress of Washington Cathedral. The lec-

ture was illustrated with slides showing work at the Cathedral and views of the Bishop's Garden, the latter eliciting much admiration. Mrs. William Adams Brown, national chairman of the National Women's Committee, outlined in an interesting way the program of the committee and lauded the efforts of Mrs. Scudder and of Mrs. Clarence Blair Mitchell, chairman for the diocese of New Jersey.

Mrs. Scudder urged every one at the meeting to enroll in the National Cathedral Association and to secure at least one other member in the association.

To Bishop Freeman came a prayerful letter of encouragement during the middle

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For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

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of January, from Mrs. Hugh Jackson of 688 Sabine Pass Avenue, Beaumont, Texas, a member of the National Cathedral Association, who wrote concerning the Bishop's report on the growth of the Association during 1931. The Bishop's letter on the progress of the N. C. A. "is a source of great inspiration to me and I know to all who are interested in this wonderful work," Mrs. Jackson wrote.

"It is especially notable that during a year when this work has been carried on under such a heavy burden you have brought the work to even greater success," her letter continued. "My prayers will be with you and all members of the Association for even greater achievements during the coming year."

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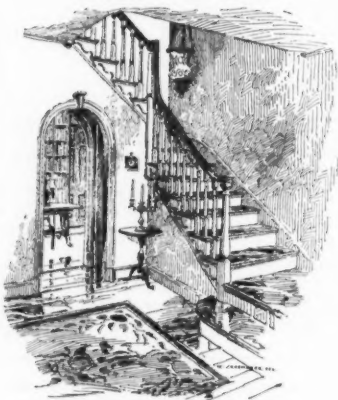
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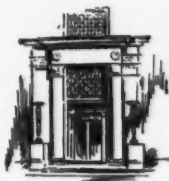
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